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V. I. Series—4

Ganika-Vrtta-Samgraha

गणिका-वृत्त-संग्रहः

Or

Texts on Courtezans in Classical Sanskrit

Compiled and Presented

By

Ludwik Sternbach, LL. D.

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EDITOR'S PREFACE

During the past many years, Dr. Ludwik Sternbach has taken a keen and sustained interest in studying certain special sociological aspects of the Sanskrit literature. As a fruit of this great interest, his prolific pen has produced a large number of serial papers, entitled, 'Juridical Studies in Ancient Indian Law,' which have been published in different Oriental research journals. One on the subject of "Legal Position of Women whose Husbands live on their Earnings" being No. 18 of the said serial of his papers appeared in the Part II (pages 295-303) of our Institute publication, "Siddha-Bhāratī" or "The Rosary of Indology" (November, 1950). Towards the end of March, 1951, he requested the present writer that a compilation of some 700 original texts which he had made from Classical Sanskrit literature towards a comprehensive survey of the life and social position of courtezans and arranged with preambles and foot-notes thereto might be included in our Institute publications. That wish of his is now being fulfilled by the issue of the present volume as one of our Institute publications.

The editorial treatment accorded at the Institute to this work included (1) transliteration of the said texts into Devanāgarī character, (2) revision of the text-script by comparing it with the relevant originals, (3) pruning down of the Critical Apparatus through removal of all pseudo-variants, born of usual clerical mistakes, (4) minor re-arrangement of text-groups, and (5) retouching of bibliographical entries. "Additions, Alterations and Corrections" at the end represent mainly, the post-print suggestions of the author. It is regretted that an additional supply by the author of some 300 texts from Sanskrit works not utilised before, was received when it had become too late for the purpose of incorporation of the same in the present edition of this work.

And, in sending out this volume, it is my pleasant duty to express my gratitude to the author for having managed to return from distant New York his final corrections regularly and without much loss of time. Likewise, I very much appreciate the hard work that my immediate assistant, Prof. Bhim Dev and other colleagues, namely, Syts. Amar Nath, Madan Mohan, Shrikanth and Durga Datt had to do in connection with the final preparation and publication of this book. The Printing Department of the Institute has also done full justice to the printing and binding of this volume which, it is to be hoped, will meet with general satisfaction.

V. V. R. Institute, Hoshiarpur,
June 24, 1953.

VISHVA BANDHU

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गणिका-वृत्त-संग्रहः

(Texts on Courtezans in Classical Sanskrit)

INTRODUCTION

1. The Sanskrit literature has reached its apogee in its didactic poetry, with its polished reflective stanzas of elevated *śatakas*, or highly finished *subhāṣitas* which are pithy aphorisms of proverbial philosophy and are like miniature word-paintings. Deep thoughts are masterfully incorporated in the two-verse measures—*ślokas*. We find hundreds of such stanzas not only in the *Mahābhārata* but throughout the whole range of Sanskrit literature. They are not only collected in special compendia (*subhāṣita-saṁgraha*, *subhāṣitasaṁdoha* etc.) but are scattered throughout the entire Sanskrit literature. The poets, it seems, used to weave into their masterworks such didactic stanzas.

2. The subject and practice of courtezanship has often been not only touched upon but also accurately and precisely described in the classical Sanskrit literature. In consequence, we find hundreds of stanzas dealing with this topic. The following Chapters are comprised of aphorisms, maxims, or thoughts found by the writer worthy of quoting.

3. Aphorisms, like proverbs, however quaintly expressed contain the essence of some moral truth or practical lesson. They are drawn from real life and are generally the fruit of philosophy grafted on the stem of experience[1]. They furnish an index to the spirit of a nation and are the result of its civilization. Maxims, being the condensed good sense of nations[2] and men, reveal peculiar traits of their character[3], while the wisdom of the wise and the experience of the ages is preserved by quotations[4]. Every aphorism, maxim or quotation, contributes something to the stability or enlargement of a language[5]. Though Sanskrit is one of the richest languages in the world it still seems that a collection, however incomplete, of its aphorisms, maxims and quotations on one subject, cannot fail to throw some further side-light on the genius, wit and spirit of the Indian people.

1. Compare J. Christian : *Behar Proverbs.*
2. Compare Sir James Makintosh quoted in Broom : *Legal Maxims.*
3. Compare Vauvenergues : *Reflections.*
4. Compare Isaac'd Israeli : *Curiosities of Literature.*
5. Compare S. Johnson : *Dictionary* (Preface).

4. This collection, from classical Sanskrit, of aphorisms, maxims and quotations on courtezanship is certainly incomplete, although it presents more than seven hundred sayings. It is practically impossible to make a complete collection of sayings worth quoting from Sanskrit literature because of its richness and because many texts have not yet been edited ; the greatest handicap, however, for persons not living in India, is the inaccessibility of many Sanskrit texts, even if they have already been published.

5. In this paper the author does not intend to edit the text of the sayings critically[1] or provide their English translation; the purpose of this edition is to collect the aphorisms in one set, and subsequently group them in accordance with the topic treated in each individual saying[2]. The process of grouping is attestedly a most difficult task and an arrangement of this type can never be quite satisfactory, since the same aphorism may be viewed from various angles and accordingly classified under various headings. Indeed, sometimes, the same text would have to be included in two or more chapters, or one *śloka* divided in two or more parts ; but an effort has been made to quote a particular text once only, choosing its most important topic and giving cross-references in footnotes. It is also felt that the short preamble to each quotation is incomplete, since it does not give the translation of the stanza but merely indicates its principal thought. It is, however, to be pointed out that this paper is primarily meant for Sanskrit scholars and not for popular use. The author gives in Latin the necessary preamble to some stanzas which might seem objectionable to a contemporary reader, although they were completely harmless to the people among and for whom they were composed.

6. Since the texts have been taken from different sources and were written in various epochs by different authors, they are very often contradictory. Different points of view, for instance, have been expressed in connection with some main topics by the hyper-critical, severe and castigating Jaina monk Amitagati and the benign Vātsyāyana, the author of the *Kāmasūtra* who is ready to praise any kind of love.

7. It should also be noted that not all the texts quoted in this paper refer explicitly to courtezans as such. They, sometimes, refer to women in general or to unchaste women, but *per analogiam* refer also to courtezans. Sometimes, texts of this type have been quoted because they help in the

1. The texts are reproduced as they have been published in the various editions given in the 'Abbreviations' and give, in some cases, different readings and variants.

2. In principle, when an aphorism or saying is found in many texts, one of them has been quoted as the main source and the rest have been mentioned in the footnotes.

clearer understanding of some other texts directly connected with the subject[1].

8. In this short introduction the author wishes to express his gratitude to the Vishveshvaranand Vedic Research Institute for accepting his paper for publication and, in particular, its Honorary Director and Editor, Professor Dr. Vishva Bandhu Shastri, with whom he had the honour and pleasure of discussing his manuscript during his stay in Amritsar in September 1951.

The author wishes also to record his indebtedness to the assistant Editor Professor Bhima Deva Shastri and other members of the editorial staff of the Vishveshvaranand Vedic Research Institute who undertook the arduous task of revising his entire manuscript and transcribing the *ślokas* in *devanāgarī*. The excellent form of presentation of the booklet is wholly due to the work done by them. With the exception of the final correction, all corrections of this very difficult manuscript were also done by them with great care and deep knowledge of the subject, for which the author expresses his most profound thanks.

1. In 1945, in the "Supplement to Bhāratīya Vidyā Miscellany"(pp. 1-19), the last instalment of the author's "Veśyā ; Synonyms and Aphorisms" containing some one hundered aphorisms appeared. In the "Second Supplement to Veśyā ; Synonyms and Aphorisms" (Bhāratīya Vidyā, Vol. XI, Nos. 1-2), the author stated that the number of aphorisms collected by him in the meantime necessitated editing them anew.

TEXTS

CHAPTER I

On the Company of Courtezans

(i)

According to the teachings of the *Kāmasūtras*, the acts of *kāma* are of the same importance as eating, since success in life depends on both of them; they are the fruit of *dharma* and *artha* :

1. शरीरस्थितिहेतुत्वादाहारसधर्माणो हि कामाः, फलभूताश्च धर्मार्थयोः ॥
VKS. XXV. 2-3.

For, not to deprive the sense-organs of their natural functioning is held to be the highest duty[1] :

2. भूतेन्द्रियानभिद्रोहो धर्मो हि परमो मतः ।
अतो जातिस्मरा पुत्रि जाताऽहमिह जन्मनि ॥ SKSS. II. 13. 134

Though sexual intercourse with one's own wife is held necessary for the perpetuation of the family, sexual intercourse with courtezans is suggested for avoiding sickness (i. e. excessive sexual desire)[2]:

3. दाररतिः संततये व्याधिप्रशमाय चेटिकाश्लेषः । DK. 789a

Certainly, nothing is to be said against an ordinary fellow if he falls a victim, under the charm of a courtezan, to an extreme desire for her, when we find that even the cognition of reality as acquired by adepts in meditation can hardly withstand the spell of her enchanting glance :

4. का गणना विषयवशे पुंसि वराके वराङ्गनास्पृहया ।
व्याजेन वीक्षमाणा ध्यानधियां स्पृशति सज्ज्ञानम् ॥ DK. 835

1. "The ascetic said, 'My daughter, in a former birth I and that bitch were the two wives of a certain Brahman who frequently went about to other countries on embassies by order of the king. Now, while he was away from home, I lived with other men at my pleasure, and so did not defraud my sense-organs (lit. media of life-expression) of their natural enjoyment. For, considerate functioning of the sense-organs is held to be the highest duty......" (HK. XIII. 130-4).

2. Compare कण्डूप्रशमाय KM. III. 99

TC. 2

It may be good for one who after keeping sexual excitement under check resorts to a courtezan and, thereby, attains at night, may be as a reward of his penance, bliss without a second :

5. स्तम्भितमनोभवमदो धन्यो भजते सनर्मदारोधः ।
नित्यं तपस्यतो निशि किं नाऽऽनन्दाद्वयानुभूतिः स्यात् ? RR. 82

(ii)

Every man finds pleasure in intercourse with courtezans whose life is devoted to giving such pleasure to their paramours :

6. जात्यैव कामिजनरञ्जनजीवितासु,
वेशोपचारनिरतासु ससौरभासु ।
कामप्रमोदम(?भ)म(?व)कासु सविभ्रमासु,
वेश्यासु कस्य न रतिः सततस्मितासु ॥ KS. VIII. 94

Though lode-stones and courtezans' hearts are hard, they attract iron and men when they are in their neighbourhood :

7. परमार्थकठोरा अपि विषयगतं लोहकं मनुष्यं च[1] ।
चुम्बकपाषाणशिला रूपाजीवाश्च कर्षन्ति ॥ DK. 319

Women are likened to a pot of butter while men are likened to live-coal. When the coal and the pot are brought together, the butter melts; such is the nature of women and men[2] :

8. "भो राजन् ! अहं तस्य तपोविघ्नं करिष्यामि, मया वश्यं कर्तुं किमद्भुतं वर्तते ? सौन्दर्यलावण्येन मुनिं मोहयिष्यामि । अस्मिन्नगरे ये मां पश्यन्ति, ते मोहिता भवन्ति ।

उक्तं च— घृतकुम्भसमा नारी, तप्ताङ्गारसमः पुमान्[3] ।
संश्लेषाद् द्रवते कुम्भः, तद्वत् स्त्रीपुंस-भाविता ॥[4] S'V. p. 1 : 22—27; and III. 10

and, therefore, according to NH., wise men should not keep together these two :

9. घृतकुम्भसमा नारी तप्ताङ्गारसमः पुमान् ।
तस्माद् घृतं च वह्निं च नैकत्र स्थापयेद् बुधः ॥ NH. I. 120

1. लोहमिव पुरुषं KM. III. 60.

2. Courtezans know that they befool men. Compare also the story of Ṛṣi Marīci and of Kāmamañjarī in DD. (Apahāravarman's Adventure).

3. पुरुषश्चाऽग्निवर्चसः S'V. III. 10.

4. Compare BhP. VII. 12, 9 and SB. 228 [62] reading :
अग्निकुण्डसमा नारी घृतकुम्भसमो नरः ।
संगमेन परस्त्रीणां कस्य न चलते मनः ॥

But men needing attachment to women look for sexual intercourse and seek after courtezans; not the contrary. In the same way, bees seek mango flowers, not the mango flowers bees :

10. येषां श्लाघ्यं यौवनमभिमुखतामुपगतो विधिर्येषाम् ।
फलितं येषां [1]सुकृतैर्जीवितसुखितार्थिता येषाम् ॥ DK. 279

11. तेऽवश्यं स्वयमेव त्वामनुबध्नन्ति [2]मदनसा(?श)रभिन्नाः ।
नहि मधुलिहः कृशोदरि[3] मृग्यन्ते चूतमञ्जर्या ॥ *Ibid*, 280

12. नर्मदामनु तपस्यशान्तहृद्धृष्टधीरसिकतामये क्वचित् ।
संस्तुताविह परात्मयोगकृत् किं तदन्यदपि कर्म शर्मणे ? RR. 9

Men enjoy the passion of love to a particular degree with courtezans, since they are full of passion, and men's pleasure depends on the amount of passion given to them :

13. गुणवती ललिताऽपि न शोभते तनुतरार्थकदर्थनयान्विता ।
सुकविसूक्तिरिवार्थवती परं व्रजति वेशवधूः स्पृहणीयताम् ॥ KS. IV. 132

14. [4]तस्मादात्माभिगमनविविधनिमित्तं [5]विधार्यते केन ।
निजपरपण्यस्त्रीणां रागाधीनं तु हृदयनिर्वहणम् ॥ DK. 499

Courtezans create in their paramours a unique emotion, that is, of deception and bewilderment :

15. स्पृशति स्वरूपमुग्धं शश्वदसत्यद्वितीयभावेन ।
भ्रमयति विकलयतीदं दृश्यञ्जनमात्ममायया कलितम् ॥ RR. 28

which also gives to them unlimited pleasure :

16. अप्युद्दामव्यसनसरणेः संगमे कामुकानां,
भद्रं भद्रे भुवनजयिनस्त्वत्कलाकौशलस्य ।
अप्युत्साहप्रचुरसुहृदः कामकेलीनिवासाः,
प्रौढोत्साहास्तव सुवदने स्वस्तिमन्तो विलासाः ॥ KS. I. 24

which causes them to forget other women :

17. किंतु तासां कलाकेलिकुशलानां[6] मनोरमम् ।
विस्मारितापरस्त्रीकं[7] सुरतं जायते यथा ॥ RST. I. 126

1. सुकृतं DKB.
2. Compare मदनशर° DKB.
3. *V. l.* मधुलेहाः सुन्दरि
4. तस्मादस्वाभिगमनं DKB.
5. निवार्य° DKB.
6. *V. l.* °केलिः°
7. *V. l.* विस्मितानां पर°

This pleasure given by them to men became so proverbial that we find many aphorisms which say that the necessary quality of good wives is to behave in bed like courtezans :

18. कोपे दासी, रतौ वेश्या, भोजने जननीसमा ।
मन्त्रिणी विपदः काले, सा भार्या प्राणवल्लभा ॥ CS'. 87

19. कार्येषु मंत्री, करणेषु दासी, स्नेहेषु माता, शयनेषु वेश्या ।
धर्माऽनुकूला, क्षमया धरित्री, षण्मङ्गला पुण्यवधूरिहैव[1] ॥ SB. 5. [1686]

20. कार्येषु दासी, करणेषु मंत्री, रूपे च रम्भा, क्षमया धरित्री ।
भोज्येषु माता, शयने तु वेश्या षट्कर्मयुक्ता खलु धर्मपत्नी ॥ CTP. 117

21. भृत्यो मन्त्री विपत्तौ, भवति रतिविधौ यात्र[2] वेश्या विदग्धा,
लज्जालुर्या विनीता[3], गुरुजनविनता, गेहिनी[4] गेहकृत्ये ।
भक्ता[5] पत्यौ, सखी या स्वजनपरिजने, धर्मकर्मैकदक्षा,
साऽल्पक्रोधाऽल्पपुण्यैः सकलगुणनिधिः प्राप्यते स्त्री न मर्त्यैः ॥ AS. VI. 12

although, occasionally, courtezans in bed mock in sharp and biting words at their paramours:

22. प्रसीदति किलाजितः, श्रितमनोजवन्ध्यायते
त्वरन्मदनवारणप्रतिकृतौ प्रयत्नं कुरु ।
यतः श्रुतिशिरःशतप्रकटितप्रमोदाद्वय-
स्वरूपविषया भवेत्तव पराऽनुभूतिश्चिरात् ॥ RR. 21

Courtezans ravish men just as sweet speeches of poets ravish people (since courtezans speak beautifully). They are attractive creatures, possess excellent qualities, are carefully annointed, are exciting and well disposed; they give men, through their arts, the highest pleasure and satisfaction and offer ever new enjoyments[6]:

23. सालंकारतया विभक्तिरुचिरच्छाया, विशेषाश्रया
वक्रा, सादरचर्वणा[7] रसवती, मुग्धाऽर्थलब्धा परम् ।
आश्चर्योचितवर्णना नवनवाऽऽस्वादप्रमोदाऽर्चिता
वेश्या सत्कविभारतीव हरति प्रौढा कलाशालिनी ॥
KS. Epilogue 1

1. षटांगना पुण्यवधूरहेव BIS.
2. *V. l.* यत्र
3. *V. l.* विगीता
4. *V. l.* गेहनी
5. *V. l.* भक्त्या
6. This stanza has a double meaning and can also be differently understood.
7. Better चर्चना

(iii)

Courtezans are as agile, as are horses, flags, drapery, boys and *vidūṣakas* :

24. अश्वानां(च) पताकानां बालानां पण्ययोषिताम् ।
विदूषकपटानां च [1]चापल्यमतिमण्डनम् ॥ SB. 228 (736)

(iv)

The whole substance of courtezans is love[2], and, therefore, a courtezan's look revives Kāma who was killed by S'iva :

25. कुप्यत्पिनाकिनेत्राग्निज्वालाभस्मीकृतः पुरा ।
उज्जीवितः[3] पुनः कामो[4] मन्ये वेश्याविलोकितैः[5] ॥ RST. 1. 129

Consequently, they use their whole charm to attract men. In particular, they charm and excite their paramours with garments which magnify and bring out their beauty :

26. नवोन्नतपयोधरस्फुटतराऽम्बराऽभ्यन्तर-
श्रिया हृदयहारितां वहति नीलिमोत्कर्षतः ।
स्मराहितगलप्रभातिशयशालिनि श्रीधरे,
मनो मम किरीटिनः कपटमानवेश्यालके ॥ RR. 85

27. श्रुता गीता लोकैर्जगति बहुशोभारतकथा,
यदीया लीलास्ते मम हृदि महोरूपचयभृत् ।
नरे सारथ्यादावुदितपरमार्थव्यवहृतिः(?ति-),
समानात्मा साक्षात्कृतिविषयतामेष्यति कदा ॥ *Ibid*, 65

(v)

The pleasures given by courtezans are considered far higher than those given by a wife whose youth is spoiled by bringing forth children, who does not know the courteous behaviour of courtezans and to whom passion etc. is unknown :

28. नित्यप्रसूतिहतसुस्थिरयौवनेषु,
वेशोपचाररहितेषु मदोज्झितेषु ।
गोष्ठीविलासरसकेलिनिरादरेषु,
दारेषु का स्मररुचिः कलहाङ्कुरेषु ॥[6] KS. VIII. 93

1. चापल्यमिति° BIS.
2. Compare RS'T. 1. 128 (Aphorism 208).
3. *V. l.* यज्ञी°
4. *V. l.* पुनर्मारो
5. *V. l.* °वलोकनैः, °वलोकितैः, °विलोकनैः
6. Compare aphorisms 631—47 and different views in aphorisms 595—600.

(vi)

Though pleasure of sexual intercourse with courtezans is great, and causes delight, esteemed persons, who are personally acquainted with the gist of the matter, have to decide whether they should visit mountain-valleys or the affectionately smiling courtezans :

29. मात्सर्यमुत्सार्य विचार्य कार्यमार्याः समर्यादमिदं वदन्तु[1] ।
सेव्या नितम्बाः किमु[2] भूधराणामुत स्मरस्मेर-विलासिनीनाम्[3] ॥

[4]BhS'. 84

since courtezans, in spite of their charms, are full of faults; the love of the same is as deadly as poison :

30. स्त्रीति प्रीतिकरं पुरः परिणतौ हालाहलं केवलम्,
सर्वस्य व्यसनं किलैतदधिकं तत्रापि वेश्येति च ।
प्राधान्येन ततस्तदेव कथितं यत्तत्प्रसङ्गेन च,
व्याख्यातं गुणदोषजातमुचितं चिन्त्यं तदप्यादरात् ॥ JM. 54

and since courtezans are unsteady[5]:

31. चेतःश्वापदवागुरा दशगुणस्फारस्मरोड्डामरा,
वार्त(?र्द्ध)व्या(?क्या)वधयःसमुद्रलहरीपूरैरिवोत्पादिताः ।
नापि स्वाम्य-समर्पणेन न सखे सख्यावि(?ऽव)रोधेन वा,
गूढान्तर्मुखसाहस-व्यतिकरा रथ्याः परं योषितः ॥ *Ibid*., 55

and it is known that men who pursue the right path are lords of their own senses and are modest as long as women, particularly, courtezans, do not conquer their hearts :

32. सन्मार्गे तावदास्ते प्रभवति पुरुषस्तावदेवेन्द्रियाणाम्,
लज्जां तावद्विधत्ते विनयमपि समालम्बते तावदेव ।
भ्रूचापाकृष्टमुक्ताः श्रवणपथजुषो[6] नीलपक्ष्माण एते[7],
यावल्लीलावतीनां न हृदि धृतिमुषो[8] दृष्टिबाणाः पतन्ति ॥[9]

S'ts 66. 4—7

1. °उदाहरन्तु KP.
2. किल BIS.
3. नितम्बिनीनाम् BIS.
4. Also, in KP. 60; SRBh. 251. 36; S'V. 2229; NA. 278; *Das'arnpavaloka* 162. For different readings in BhS'. see BhS'. p. 33.
5. Compare Chapters 9–11.
6. *V. l.* °पथपूजो
7. *V. l.* नीलब्रह्माल यते
8. *V. l.* धतिमुखो, धृतिमुखो, धृतमुषो, सपदि धृतिमुखा
9. Also quoted as aphorism 138 and in NHJ. 1. 207; NHS, *ad* 39. 20; BhS' 95; SB. 293; S'P 3300; SRBh. 260. 112; SV. 2246; SKM. 53. 12; SRK. 276. 3. For different readings in these sources see aphorism 138.

CHAPTER II

On General Characteristics of Courtezans

(i)

Falseness, impetuousness, deceit, envy, extreme avariciousness, want of good principles and impurity are considered as inbred faults of women :

33. असत्यं[1] साहसं माया [2]मात्सर्यं चातिलुब्धता[3] ।
निर्गुणत्वमशौचत्वं[4] स्त्रीणां दोषाः स्वभावजाः ॥ [5]NHJ. 1. 208

These characteristics of women, often repeated in various literary works, apply also to courtezans who are described by Saṁsthānaka in S'M. in the following words[6] :

'This whip of robber Love, this dancing-girl,
Eater of fish, destroyer of her kin,
This snubnose, stubborn, love-box, courtezan,
This clothes-line, wanton creature, maid of sin—':

34. एषा नाणकमोषिकाम-कशिका, मत्स्याशिका, लासिका,
निर्नाश(?स)ा कुलनाशिका, अवशिका, कामस्य मञ्जूषिका ।
एषा वेशवधूः[7] सुवेशनिलया वेशाङ्गना वेशिका……॥[8] RS'. to S'M. 1.23

1. अनृतम् or अनृतं PP., Pts., S'to., S'V., CND.
2. मूर्खत्वम् PP., Pts., S'to., S'V., CND.
3. अतिलोभता PP., Pts., S'V.; अतिलोभिता CND.; चलचित्तता S'to.; मात्सर्यं चातिलुब्धता BIS.
4. अशौचं निर्दयत्वं च PP., Pts., S'V., S'to.; अशौचत्वं निर्दयत्वं CND.; निर्दयत्वमहंकारं BIS.
5. Also, in PP. 1. 143, Pts. 1. 195, S'to. 327. 20—1, S'V. 3. 6, CND. 2. 1, SB. 219 [328]. Also, in माहाराष्ट्री in AEM. (HA. 140) where we read :

माया अलियं लोहो मूढत्तं साहसं असोयत्तम् ।
निसंसया तहच्चिय महिलण सहवया दोसा ॥

6. Translated by A. W. Ryder in HOS. 9. 11.
7. In the text वेशवधूः
8. एशा णाणकमूशिकामकशिका मच्छाशिका लाशिका,
णिण्णाशा कुलणाशिका अवशिका कामाहमञ्जूशिका ।
एशा वेशवहू शुवेशणिलआ वेशाङ्गणा वेशिआ……॥ S'M. 1. 23

In JM., S'ts. and many other sources, we find general statements of defaults of courtezans. Thus, according to JM., they are avaricious and are like thieves who deprive their paramours of their wealth before their very eyes, or like blood-eagles who suck out blood (wealth) from their paramours; they are unstable, like the colour of the turmeric which rests on the tongue and is not pure and lasting ; they are untruthful and devoid of attachment to their paramours; they pretend only that they love their paramours, since in that way they gain their livelihood. There is no true passion or true affection in them; they delude men with great skill, describing them, *inter alia,* as handsome, while they are ugly and are shameless; in short, their whole behaviour is untrue and full of false pretences :

35. हारिद्रद्रवसोदराय रसनामंडो(मात्रो)परिस्थायिने,
सत्यादन्यतमाय वित्तहरणप्रत्यक्षचौराय च ।
चित्रं दुर्भगरूपवर्णनमहापाण्डित्यविद्याय ते,
व्याजानां प्रथमाय गर्भगणिकारागाय तुभ्यं नमः ॥ JM. 2

36. ध्यानं यत्परमेश्वरं प्रति सदा यद्वीतरागं मनो,
यत्कर्मातिकठोरघोरगहनं भूत्यै यदत्यादरः ।
आश्चर्यं च शरीरदानमपि यत्कार्यं विकारं विना,
तद्वेश्यैव तपस्विनी कलियुगे लोकोऽपि तद्भावितः ॥ *Ibid*, 3

37. श्रीमन्तं शिरसा विभर्ति कुरुते विश्वभ्रमं हेलया,
धत्ते पाटक(?न)पक्षपातमनिशं नैवामिषैस्तृप्यति ।
रक्तं पातुमपीहते च सकलं तार्क्ष्यस्य मूर्तिर्यथा,
वेश्या किं तु भुजंगभक्षणविधौ नाद्यापि विश्राम्यति ॥ *Ibid*, 4

38. आजीवः[1] कपटाऽनुरागकलया दोषो न दुःशीलता,
वैधव्यं न च वाधते सदसतोः संभावना व्यत्ययात् ।
यत्किंचित्करणे परस्वहरणे व्रीडा न पीडाकरी,
नो वा राजभयं च ही वत सुखं जीवन्ति वारस्त्रियः ॥ *Ibid*, 53

According to S'ts., deceitfulness, untrue speech, scolding, crookedness, hypocrisy, deceptive weeping, hypocritical laughter, groundless jubilation or lamentation, adulatory begging, amorous disposition and indifference, identical behaviour in case of good and bad luck, or towards what is right and wrong are considered as common to courtezans, since lips, hands, cheeks, breasts, navels, backsides are common to all women, but each of them has her own heart :

1. जीविका KM. 8.

39. वैशिकीं[1] कृत्रिमां वाणीं व्यलीकान्[2] शपथांस्तथा ।
कौटिल्यं[3] कृत्रिमं भावं[4] कृत्रिमं रुदितं तथा ॥ S'ts. 80 : 8—9

40. हास्यं च कृत्रिमं दुःखं सुखं चैत्रमपार्थकम्[5] ।
याचनं विनयोपेतं[6] स्नेहभावो[7] निरीहता ॥ *Ibid*, 80 : 10; 81 : 1

41. समत्वं सुखदुःखेषु धर्माधर्मसमक्रिया[8] ।
भुजंगपुरतश्चैव कौटिल्यक्रमदर्शनम्[9] ॥ *Ibid*, 81 : 2—3

42. अहरं करं कवोलं[10] थणजुअलं णाहिमण्डलं रमणं ।
[11]इत्थिअजणसामण्णं[12] हिअअं जं जस्स तं तस्स ॥ *Ibid*, 81 4—5

(ii)

Old procuresses are ministers of courtezans and teach them the behaviour suitable to them; particularly, they teach them that the whole purpose of their life is gaining money and to suck dry their paramours through coquetry and different tricks:

43. साम्राज्यं मधुमांसमत्स्यगिलनं मन्त्री जरत्कुट्टनी
दण्ड्यः सार्थकिराटसूनुरधनाः शृङ्गारिणः किंकराः ।
आचारो बहुगालिदानमधमो मित्रं धनं जीवितं
वेश्यानां पुर-चार[13](?-चौर-पतितो)थ(?र्थ-)भग्नः प्रियः ॥
JM. 30

44. प्रत्यङ्गार्पणचारुचाटुकरणप्रेमोचितप्रार्थना
श्रीवातायनदर्शन(?ना)दि गणिकालोकस्य धर्मः परः ।
कुट्टन्याः पुनरुत्कटोत्कटमिदं तत्रास्त्यगस्त्यव्रतं,
यत्प्राणाहुतिरेककैव सकले रत्नाकरैः कामिभिः ॥ *Ibid*, 33

1. *V. l.* तं तस्स, वैशिकं, वैशिकनि, वैशिकः
2. *V. l.* अलीकान्, अलीकपथकसव्या
3. *V. l.* कोटील्यं, कोटिल्यं
4. *V. l.* कृत्रिमो भावः(भवो), कृत्रिमोद्भावः, कृत्रिमाभाव
5. *V. l.* कृत्रिमं दुखं चैवमपार्थकम्, चैवमुपाधिकम्
6. *V. l.* पातनं विनयोपितं
7. *V. l.* स्नेहो°
8. *V. l.* धर्म्माधर्म्मेषु सत्क्रिया, समक्रियाः
9. *V. l.* भुजंगमित्रसंबंधि व्यवहारप्रवीणता
10. *V. l.* छरं(चरं) करं करं कवोलं
11. *V. l.* इतिअ°
12. *V. l.* °सामन्नं
13. Text corrupt and broken.

Courtezans use all tricks known to them in order to get money, since their only aim is to make business:

45. या धनहार्या नार्यो निर्मर्यादाः स्वकार्यैतात्पर्याः ।
सह ताभिरपीहन्ते वत मन्दाः संगतमजर्यम् ॥ DK. 626

Courtezans, through their harshness, crookedness and (black) character carry out their occupation as they have carried it out by evoking passion among men through the hardness of their breasts, curved line of their eyebrows and blackness of their eyes:

46. कुचयोः कठिनत्वेन कुटिलत्वेन या भ्रुवोः ।
नेत्रयोः श्यामलत्वेन वेश्यावृत्तमदर्शयत् ॥ KS. I.7

since:

47. ते दृष्टिमात्रपतिता अपि कस्य नात्र
क्षोभाय पक्ष्मलदृशामलकाः खलाश्च ।
नीचाः सदैव सविलासमलीकलग्ना
ये कालतां कुटिलतामिव न त्यजन्ति ॥ KP. VI. 291

(iii)

These characteristics of courtezans give only a general picture of their faults. Further aphorisms or quotations, cited in the following pages, give a further detailed view of their position and behaviour as described in Classical Sanskrit literature.

CHAPTER III

On Courtezans' Passion for Money

(i)

Courtezans are considered to be greedy persons :

48. धिक् खलु गणिकाभावम्, लुब्धेति मां तुलयति ।
यदि न प्रतीच्छामि स एव दोषो भविष्यति ॥[1] Comm. to BhC. IV. 5 : 75—6

and men should not forget that they may disregard their own cleverness, skill and good character and other good qualities, since courtezans are pleased only with money. Because of the avarice of courtezans only rich men have a chance to become their paramours :

49. वैदग्धीमवधीरय व्यवहितं कार्यं कलाकौशलं
सौजन्येन गतं किमन्यदफलो राशिर्गुणानामपि ।
यस्मान्न प्रणयेन, न प्रणतिभिः, प्रेम्णा न न प्रीणनै-
र्न प्राणैरपि ते भुजंग गणिका वित्तं विना तुष्यति ॥ JM. 44

It is hard to find courtezans without avarice as it is hard to find a lotus plant without a root, or a merchant who has never cheated or a goldsmith who has never stolen, or a village gathering without a fight :

50. सुष्ठु खलूच्यते :—अकन्दसमुत्थिता पद्मिनी, अवञ्चको
वणिक्, अचौरः सुवर्णकारः, अकलहो ग्रामसमागमः,
अलुब्धा गणिकेति ॥[2] SA. to S'M. V. : 35—7

Therefore, it is most surprising when courtezans leave rich men for poor men, or when they spend their money on their paramours (kings). Since it is known that their usual aim is to gain money and that they

1. धिक् खु गणिआभावं, लुद्धत्ति मां तुळअदि, जै ण पडिच्छे,
सो एव्व दोसो भविस्सदि ॥ BhC. IV. 5 : 73—4

2. सुट्ठु क्खु वुच्चदि :—अकण्दसमुत्थिदा पउमिणी, अवंचओ वाणिओ, अचोरो सुवण्णआरो, अकलहो गामसमागमो, अलुद्धा गणिआ त्ति । (दुक्करं एदे संभाविअन्ति । ता पिअवअस्सं गडुअ इमादो गणिआपसंगदो णिवत्तावेमि) S'M. V. : 35—9

show only hypocritical affection for that purpose, it might be assumed that in those cases they are really in love[1]:

51. चित्रमियं वहु वित्तं क्षपयति वेश्याऽपि मत्कृते तृणवत् ।
प्रीतिपदवीविसृष्टो वेश्यानां धननिवन्धनो रागः ॥ KK. IV. 19

52. मिथ्या धनलवलोभादनुरागं दर्शयन्ति वन्धक्यः ।
तदपि धनं विसृजति या कस्तस्याः प्रेम्णि संदेहः ॥ *Ibid*, IV. 20

(ii)

As a general rule courtezans are known to have relationship with men only at the price of payment of money.

'If wealth is thine, the maid is thine,
For maids are won by gold'[2], thus says Cārudatta:

53. यस्यार्थास्तस्य सा कान्ता धनहार्यो ह्यसौ जनः ॥ S'M. V. 9*a*

Kulaṭās are women who have connection with *many* men; *sāmānyās*, however, are courtezans who are and can be for *all* because of their avarice and wish to gain money:

54. कुलटा वहुपुंरागा वेश्यादेश्या प्रकाशतः ।
लोभेन सर्वपुंरागा सामान्या कथिता वुधैः ॥ S'TR. 27

The houses of courtezans are open only to wealthy people:

55. गृहमेतदीश्वराणां कान्तारं दुष्प्रवेशमन्येषाम् ।
फूत्कृतमिदं सभुजया न मालती कामसत्रदानपरा ॥ DK. 636

Men cannot enjoy courtezans, if they do not give them money immediately[3], because courtezans, who are always surrounded by men, shun any contact with those who have no money:

56. मेरुमहीधरभुव इव किंपुरुषसहस्रसेवितनितम्वाः ।
नीतय इव भूमिभृतां सुपरिहृतानर्थसंयोगाः ॥ DK. 315

Men who have no money for the fare cannot board ships; similarly men without money cannot visit a house of pleasure:

57. क्लीवस्य यस्यास्ति न भोगसंपत् स किं भुजिष्याभवने करोति ।
न यस्य हस्ते तरमूल्यमस्ति स किं समारोहति नावमग्रे ॥ KS. V. 85

Courtezans frequently address hundreds of flattering words to men who spend money on them, even though these men come from low families,

1. The story shows, however, that even then they are not really in love. We find in Sanskrit literature some, though rare, examples, when courtezans leave their rich paramours for poor men whom they love. Compare note 1 to Chapter XIX.

2. Translated by A. W. Ryder in HOS. IX, p. 77.

3. Compare aphorisms 39—42.

but they will not go to have any relationship at all with men without money, even if they love them:

58. या करोति [1]वहुचाटुशतानि द्रव्यदातरि जनेऽप्यकुलीने[2] ।
निर्धनं त्यजति काममपि स्त्री[3], तां विशुद्धधिषणा न भजन्ति ॥
AS. XXIV. 7

Therefore courtezans, like torches which give no light if not fed with oil, will have nothing to do with men who do not feed them with money:

59. भोः ! ताः खल्वस्माकं प्रदीपिका अवमानितनिर्धनकामुका
इव गणिका निःस्नेहा इदानीं संवृत्ताः[4] ॥[5] SA. to S'M. I. 651–3

In BhC. this idea is expressed in a rather different way. There *vidūṣaka* says that as there is no oil in a lantern, there is no affection in courtezans since they both need oil (money):

60. भोः ! दीपिका गणिकेव निःस्नेहा संवृत्ता[6] ॥ Comm. to BhC. I. 28-35

Courtezans can only be won by wealthy people[7]. Every man is appraised by courtezans by the amount of money he possesses:

61. धनेन पूज्यते पुत्रि सर्वो, वेश्या विशेषतः । SKSS. X. 57, 61*a*

Since they always want to have paramours, they are eager to have friendship with rich people:

62. निर्जनत्वं मधुरभुग् जारश्चोरः सदेच्छति ।
साहाय्यं तु वलिद्विष्टो वेश्या धनिकमित्रताम् ॥ S'S'. III. 266

63. कुनृपश्च छलं नित्यं स्वामिद्रव्यं कुसेवकः ।
तत्त्वं तु ज्ञानवान् दम्भं तपोऽग्नि देवजीवकः ॥ *Ibid*, 267

64. योग्या कान्तं च कुलटा जारं वैद्यं च व्याधितः ।
धूतपण्यो महार्घत्वं दानशीलं तु याचकः ॥ *Ibid*, 268

1. *V. l.* वहुधाटु° AS'.
2. *V. l.* °कुलेने AS'.
3. *V. l.* स्त्री AS'.
4. भो ताओ क्खु अम्हाणं पदीविआओ अवमाणिदनिद्धणकामुआ विअ गणिआ णिस्सिणेहाओ दाणीं संवुत्ता ॥ S'M. I. 651–3

5. In S'M Vasantasenā takes a walk with Cārudatta in darkness. Since they have no candle-sticks, Maitreya quoted this aphorism using the word *sneha* which means oil or greese as well as love.

6. भोः दीविआ गणिका विअ णिस्सिणेहा संवुत्ता BhC. I. 28, 34

Compare aphorism 588 (465)

Courtezans have connection with those men only who spend money freely:

65. सामान्यवनिता वेश्या भवेत्कपटपण्डिता ।
न हि कश्चित्प्रियस्तस्या दातारं नायकं[1] विना ॥[2,3] VA. V. 15

They are satisfied with those men who are rich from their childhood, just as Brahmans are satisfied with gifts, servants with festivals, farmers when seeing clouds in the sky, bad ministers with vice of their sovereigns, hunters with deer, etc.:

66. विप्रो दक्षिणया, महैः[4] परिजनो, मेघोदयैः कार्षिको,
दुर्मंत्री व्यसनेन ?, साहसशतैः शूरो, मृगैर्लुब्धकः ।
वन्दी त्यागिभिर्, अक्षरैर्जनयिता लाभातिरेकैर्वणिग्,
रोगार्तैर्भिषगर्भकैश्च, गणिका गर्भेश्वरैस्तुष्यति ॥ JM. 14

or, they are satisfied with new young, rich persons, just as ignorant persons are satisfied with quarrelling, creditors with debtors, gamblers with dice, rogues with villagers, masters with servants, children with balls etc.:

67. अज्ञानः[5] कलहैः, सुभाषितपदैः सभ्यो,ऽधमर्णैर्धनी,
जीवैः शाकुनिको, दुरोदरकरः[6] शारैर्, यमः प्राणिभिः ।
ग्रामीणैर्विटपेटकः[7], परिजनैः स्वामी, शिशुः कन्दुकैः
श्रीपुत्रैस्तरुणैस्तथा नवनवैर्वाराङ्गना क्रीडति ॥ JM. 15

They choose rather those men who give them a penny more than others[8] and leave men even with good qualities for those who give them more money:

68. उचितगुणोज्झिता अपि पुरतोऽपि निवेशिते सुवर्णलवे[9] ।
झगिति पतन्ति मुखेन प्रकटप्रमदा यथा च[10] तुलाः ॥ DK. 321

Procuresses advise their daughters that they should rather touch a dead body than a poor man:

69. (किमयं निर्धनः पुत्रि ! सेव्यते पुरुषस्त्वया ?)।
शवं स्पृशन्ति सुजना गणिका न तु निर्धनम् ॥ SKSS. II. 12. 92

1. पुरुषम् KA.
2. Also in KA. XX. 5.
3. Compare aphorisms 648 sqq.
4. उत्सवैः KM. 8.
5. ज्ञानरहितः पुरुषः KM. 8.
6. द्यूतकारः KM. 8.
7. विटसमूहः KM. 8.
8. Compare : त्रासुनु, पदिसेलंजयु भसुर गथिनै, करूपु परिकिं पंगा ।
विसम्विधि कम्बूथै नतु, वासर मुन नोक्र वंक वालुर वेमा ॥ VT. II. 197.
9. V. l. सुवर्णचये
10. V. l. कलाधिकाश्च

and, if two men, one poor and one rich, make them an offer, they should choose always the rich one, since two swords do not find room in one scabbard[1].

Their nature does not allow them to be attached to poor people; they can only be attached to rich men :

70. (सा तु संभावयामास दरिद्रं न दृशापि तम्)।
गणिकानां स्वभावोऽयं रागो धनिनि नाधने ॥ HPP. III. 136

They should, therefore, according to the advice of procuresses, despise those who have no money, since their beauty is given to them for their own prosperity :

71. अवधीरय धनविकलं कुरु गौरवमकृशसंपदः पुंसः।
अस्मादृशां हि मुग्धे! धनसिद्ध्यै रूपनिर्माणम् ॥ DK. 277

and they are ridiculed by other courtezans if they do not aim at gaining money but look for nice-looking paramours[2] :

72. अभिरामेऽभिनिवेशं[3] विदधाना विविधलाभनिरपेक्षा।
उपहस्यसे सुमध्ये ! विदग्धवाराङ्गनावारैः ॥ DK. 278

(iii)

Life is motivated by three principal impulses (*trivarga*), namely, *dharma*, *artha* and *kāma*. For courtezans, as for kings, however, it is motivated by *artha* and not by *dharma* or *kāma* :

73. अर्थश्च राज्ञः तन्मूलत्वाल्लोकयात्रायाः, वेश्यायाश्चेति[4] त्रिवर्गप्रतिपत्तिः।
VKS. XV. 15-6

Money is the first consideration with them, just as it is with kings. They both depend on capturing men[5] :

74. धनप्रधानं जनजीवभूतं लोकेषु तत्रापि विशेषयोगात्।
जनाभिसारप्रतिपत्तिभाजां महीभुजां वेशमृगीदृशां च ॥ KS. IV. 80

but courtezans, particularly, depend on the virtuous satisfaction of men belonging to noble families, as Vasantasenā says to S'akāra :

75. आर्य ! कुलपुत्रजनस्य शीलपरितोषोपजीविनी गणिका खल्वहम्[6] ॥
Comm. to BhC. I. 15. 2—3

1. न एकम्मि पडियारे दोण्णि करवालाइं मायन्ति।
न य अलोणियं सिलं कोइ चट्टेइ ॥ AtM. 58. 31–2.
2. Compare Chapter XIX.
3. or *V. l.* °विनिवेशम्
4. *V. l.* वेश्यायाः कामश्चेति
5. This is found in a long tirade in KS. IV. 80—93.
6. अय्य ! कुलउत्तजणस्स सीलपरितोसोवजीविणी गणिआ खु अहं। BhC. 1. 15. 1—2.

Therefore intercourse with courtezans has to be costly; the youth and the riches of paramours have to be sacrificed for them, since they are considered to be the love-flame of god in whose fuel—beauty riches are sacrificed :

76. वेश्यासौ मदनज्वाला रूपेन्धनसमेधिता।
कामिभिर्यत्र हूयन्ते यौवनानि धनानि च ॥[1] BhS'. 110

Therefore, it is true that

'Love is a fire, whose flame is lust,
Whose fuel is gallantry,
wherein our youth and riches must
Thus sacrificed be.[2]'

77. अयं च सुरतज्वालः कामाग्निः प्रणयेन्धनः[3]।
नराणां यत्र हूयन्ते यौवनानि धनानि च ॥[4] S'M. IV. 11

(iv)

It is known that courtezans are created to steal the wealth and life of rich young men:

78. रूपिणी कुसृतिः (?ष्टिः) सृष्टा धनप्राणापहारिणी।
आढ्यानां यौवनान्धानां वेश्या नामेह वेधसा ॥ SKSS. X. 57. 57

and, therefore, when they make love to men it is for the sole purpose of getting money[5], for, the feeling of intense delight arises through intoxication, love is awakened through the feeling of delight and senses are awakened through eating, and everything is awakened through money:

79. ताः खलु कामिभिर्यथेष्टवितरणेन सुरततर्पणेन च वर्तमानभविष्यतोः
कालयोः सफलतां कुर्वन्तितराम्। वेश्यानां धनार्जनमेव हि पुरुषार्थः ॥
PT. 136 : 11—3

80. मद्यादिव महासौख्यं सुखादिव मनोभवः।
अशनादिन्द्रियाणीव सर्वमर्थात्प्रवर्तते ॥ *Ibid*, 14—5

81. अर्थेभ्यो हि प्रवृद्धेभ्यः संभृतेभ्यो यतस्ततः।
क्रियाः सर्वाः प्रवर्तन्ते केसरेभ्यो यथा मधु ॥ *Ibid*, 16—7

1. Also in SRBh 355. 1, SRK 104. 1. For different readings in BhS'. see BhS'. p. 44.
2. Translated by A. W. Ryder in HOS. p. 61.
3. *V. l.* कामोऽग्निः प्रणये धनः
4. Also in ND. 45.
5. The only thought of courtezans is to gain money and, therefore, it is of no importance to them who their paramour is (cf. VKN 63).

(v)

Because money is to some the most important thing in the world, therefore, those who have attained riches are considered delightful persons, heroes, belonging to good families, virtuous, highly esteemed, etc. Since the number of good qualities depends on money, money has to be glorified ; it is money which brings success and good luck :

82. विद्वद्भिः परिवारिताः सगुणतामायान्ति वित्तैर्नराः
शूरत्वं सुभटैः कुलोन्नततरैः प्रख्यातसद्वंशताम् ।
तस्माद्वित्तसमाश्रये गुणगणे वित्त च नाऽन्याश्रये
वित्तं वित्तमनन्यचित्तनियताः संपन्निमित्तं नुमः ॥[1] KS 4. 90

83. अम्लानमाल्याभरणाम्बरस्य वराङ्गनानन्दनमन्दिरस्य ।
नित्यप्रकाशोत्सवसेवितस्य स्वर्गस्य वित्तस्य च को विशेषः ॥ *Ibid*, 91

84. अशेषदोषापगमप्रकाश-मित्रागमोत्साहमहोत्सवार्हम् ।
विकासशोभां जनयत्यजस्रं धनं जनानां दिनमम्बुजानाम् ॥ *Ibid*, 92

85. वित्तेनाभिजनी गुणी परिजनी मानी प्रमाणीकृतः
सद्भिर्जन्तुरुपैति साधुपदवीं किं वा बहु ब्रूमहे ।
वित्तेन व्रत-तीर्थ-सार्थसरणक्लेशाभियोगं विना
तीर्यन्ते ततपातकव्यतिकरास्ते ब्रह्महत्यादयः ॥[2]
Ibid, 93

Riches are generally considered necessary for the attainment of success; rich people have to be revered, praised and considered the repository of all virtues :

86. धनी पूज्यो, धनी श्लाघ्यो, धनी सर्वगुणाग्रणीः ॥ S'to 325. 32

Rich people, who have much money and at the same time are old, are considered young, while youngsters without money are considered old men :

87. गतवयसामपि पुंसां येषामर्था भवन्ति ते तरुणाः ।
अर्थेन तु हीना ये[3] वृद्धास्ते यौवनेऽपि स्युः ॥[4] PP 2. 105

Those who have money, have friends, have relatives ; they are held to be men of good family, intelligent and learned persons of good character, heroic ; they are powerful, become learned, etc., since all the good qualities depend on money or gold :

1. Compare text 86.
2. Compare texts 94—100.
3. ये हीना Pts, PtsK.
4. Also in Pts 1. 10, PtsK 1. 11.

88. यस्यार्थास्तस्य मित्राणि यस्यार्थास्तस्य बान्धवाः।
यस्यार्थाः[1] स पुमान्[2] लोके यस्यार्थाः स च[3] पण्डितः[4] ॥[5]
MBh 12. 8. 19—20 [219b—220a].

89. यस्यार्थाः स च विक्रान्तो यस्यार्थाः स च बुद्धिमान्।
यस्यार्थाः स महाबाहुर्यस्यार्थाः स गुणाधिकः ॥ RB 6. 83. 36

90. यस्यार्थाः स कुलश्रेष्ठो यस्यार्थाः स गुणान्वितः।
यस्यार्थाः स च विक्रान्तो यस्यार्थाः स च बुद्धिमान् ॥ RG 6. 62. 33

91. यस्यास्ति वित्तं स नरः कुलीनः स पण्डितः स श्रुतवान्[6] गुणज्ञः[7]।
स एव वक्ता[8] स च दर्शनीयः सर्वे गुणाः[9] काञ्चनमाश्रयन्ति[10] ॥[11]
BhS' 51

92. अर्थेन बलवान् सर्वः[12] अर्थाद्भवति[13] पण्डितः।
पश्येमं[14] मूषिकं[15] पापं[16] स्वजातिसमतां[17] गतम् ॥[18] NHJ 1. 131

Wealthy men, although not generous, have thousands of retainers as long as they keep their position; but if they lose their wealth, even blood relations would leave them and only show their faces :

93. [19]अव्ययवतोऽपि[20] धनिनः[21] [22]स्वजनसहस्रं भवेत्पदस्थस्य[23]।

1. °अर्थः NHJ. and °अर्थस् (four times) VC.
2. पुमाँल्लोके PRE, Pts, PtsK, CND 6. 5, NH, SV.
3. हि, NH; तु NHJ.
4. जीवति PtsK, CND 7. 15.
5. Also in RB 6. 83, 35, PRE 2. 31, Pts 1. 3, PtsK 1. 3, CND 6. 5, 7. 15, VC sr 12. 15, SB 185, S'to 325. 34—5, S'ts 25. 11—26, NH. 1. 127, NHP 1. 95, NHS 1. 118, NHJ 1. 133, SV 2816. Compare texts 94—100.
6. श्रुतिमान् BIS.
7. *V. l.* विधिज्ञः, अभिज्ञः VC.
8. वेत्ता BIS.
9. *V. l.* जनाः VC, S'to.
10. °श्व(?श्र)यन्ते S'to.
11. Also in VC sr 12. 7, S'to 326. 1—2, SB 32, CTP 452, S'P 333, VV 306, PW 12, SRK 44. 6, SRBh 64. 9. For different readings see in BhS' p. 22.
12. सर्वो PP, Pts, PtsK; सर्व्यो BIS; सर्वोऽप्यू PRE.
13. अर्थयुक्तश्च PP; अर्थयुक्तः स Pts; ह्यर्थयुक्तः स PtsK; ऽप्यर्थयुक्तः स BIS; ह्यर्थाद्भवति NHP; धनेन बलवाँल्लोको धनाद्भवति BIS.
14. पश्यैनम् PP, Pts, PtsK, NHP.
15. मूषकम् PP, Pts, PtsK, PRE, NHP.
16. व्यर्थं PP, Pts, PtsK.
17. स्वजातेः Pts.
18. Also in PP 2. 69, Pts 2. 83, PtsK 2. 90, NHP 1. 93, PRE 2. 3.
19. *V. l.* अपनयतो VC.
20. *V. l.* हि, ऽपि हि VC.
21. *V. l.* धनेन, निधनम् VC.
22. *V. l.* स्वजनः, बन्धु; °ने VC.
23. *V. l.* धनस्थस्य, वदस्तस्य, स्वधस्ताच्च, अस्य VC.

भ्रष्टधनस्य[1] हि[2] सततं बन्धुरपि मुखं न दर्शयति[3] ॥

VC sr 12. 8

Through riches knowledge is gained, and through knowledge riches.? are gained. A rich man is taken to be *puruṣottama*. Whoever has no money is Rāhu, Śanaiścara and Vakra. Towards rich men other persons are kindhearted, and consider them a road to sky :

94. धनेन लभ्यते प्रज्ञा प्रज्ञया लभ्यते धनम् ।
प्रज्ञार्थौ जीवलोकेऽस्मिन् परस्परनिबन्धनौ ॥ KS 4. 81

95. ईश्वरः स जगत्पूज्यः स वाग्मी चतुराननः ।
यस्यास्ति द्रविणं लोके स एव पुरुषोत्तमः ॥ *Ibid*, 82

96. स एवाहृदयो राहुरलसः स शनैश्चरः ।
वक्रः कुजन्मा सततं वित्तं यस्य न विद्यते ॥ *Ibid*, 83

67. सुजातस्य प्रयातस्य माङ्गल्यस्पृहणीयताम् ।
धनिकस्य विकारोऽपि क्षीवस्येव जनप्रियः ॥ *Ibid*, 84

98. धनिनश्चन्दनस्येव सच्छायस्य मनोमुषः ।
निष्फलस्यापि लोकोऽयं संपर्कं बहु मन्यते ॥ *Ibid*, 85

99. निस्त्रिंशा अपि सस्नेहा भवन्ति श्रीमतः परम् ।
स्वकेशा अपि निःस्वानां निःस्नेहा यान्ति रूक्षताम् ॥ *Ibid*, 86

100. सेव्यः कविबुधादीनां गुरुः शूरकलावताम् ।
गतिप्रदोऽर्थवानेव व्योममार्ग इवोन्नतः ॥ *Ibid*, 87

This world does not rotate around grammar, or sounds of musical strings, or the Vedas, but around money :

101. अकारणं व्याकरणं तन्त्रीशब्दोऽप्यकारणम् ।
अकारणं त्रयो वेदास्तण्डुलास्तत्र कारणम् ॥ S'to 326. 3–4

(vi)

On the other hand poor men are not considered as men in this world, but as inodorous *kiṃśuka*-flowers or as dead :

102. धनहीना न शोभन्ते निर्गन्धा इव किंशुकाः । S'to 325. 33

103. जीवन्तोऽपि मृताः पञ्च श्रूयन्ते[4] किल भारत[5] ।
दरिद्रो[6] व्याधितो मूर्खः प्रवासी नित्यसेवकः ॥ S'ts 26. 3–4

1. *V. l.* °जनस्य VC. 2. *V. l.* °धनस्याऽपि VC.
3. *V. l.* दर्शयत्येव VC. 4. *V. l.* श्रूयते, ब्रूयन्ते, श्रूयताम्, and व्यास(? से)न S'P.
5. *V. l.* भारते; परिकीर्तिता; S'P. 6. *V. l.* दरिद्री; transf. द° जी°

Poverty is the source of all calamities; it causes shame and then loss of spirit. Poor men sink into melancholy :

104. दारिद्र्याद्ध्रियमेति[1], ह्रीपरिगतः सत्त्वात् परिभ्रश्यते[2],
निःसत्त्वः[3] परिभूयते[4], परिभवान्निर्वेदमापद्यते[5] ।
निर्विण्णः[6] शुचमेति, शोकविकलो[7] बुद्ध्या परित्यज्यते,[8]
निर्बुद्धिः क्षयमेत्यहो निधनता[9] सर्वापदामास्पदम् ॥[10]
NHJ 1. 143

Poverty also causes total emptiness :

105. शून्यमपुत्रस्य गृहं, चिरशून्यं नास्ति यस्य सन्मित्रम् ।
मूर्खस्य दिशः शून्याः सर्वं शून्यं दरिद्रस्य ॥ S'M 1. 8

106. अपुत्रस्य गृहं[11] शून्यं सन्मित्ररहितस्य च[12] ।
मूर्खस्य च दिशः[13] शून्याः[14] सर्वशून्या दरिद्रता ॥[15] NHJ 1. 134

107. अविद्यं जीवनं शून्यं दिक् शून्या [16]चेदबान्धवा ।
पुत्रहीनं[17] गृहं शून्यं सर्वशून्या दरिद्रता ॥[18,19] CNS 6

Poverty does not attract friends : the forest conflagration finds a friend in the wind, but not so a tiny lamp :

1. *V. l.* दारिद्रा°

2. तत्परिगतः प्रभ्रश्यते तेजसो S'M, सत्त्वात्परिभ्रश्यते BIS. परिभ्राम्यते BIS.

3. निस्तेजाः S'M. 4. परिभू° corrupt. 5. °मागच्छति NHP.

6. निर्विद्मः BIS.

7. °निहतो NHP, °विहतो S'M, °विहितो S'M, °पिहितो S'M, °धिहितो BIS, °रहितो BIS.

8. परिभ्रश्यते S'M, न संयुज्यते BIS. 9. विधनता BIS.

10. Also in NHP 1. 103, S'M 1. 14. 11. गृहे BIS.

12. दिशः शून्यास्त्ववबान्धवाः CND; देशः शून्यो ह्यबान्धवः VC sr, VC mr; शून्यदेशो ह्य् VC sr; °प्यू VCsr ; दिक्शून्याबान्धवस्य च CV; दिशिः ? शून्यमबान्धवा BIS.

13. हृदयम् NHP, CND, VC sr, VC mr.

14. शून्यं CND, VC sr, VC mr.

15. Also in NHP 1. 93, CND 4. 14, CV 4. 14; VC sr 21. 1, VC mr 21. 19—20, SB 102.

16. हतवा° CW. 17. अपुत्रस्य BIS.

18. Also in C 47 in HKS, CW 6.

19. Compare :
पुंसां च द्विगुणः कामो वास्तवीनां च योषिताम् ।
लज्जा चाष्टगुणा चापि धैर्य्यता च चतुर्गुणा ॥ (NP I. 14, 112)

108. वनानि दहतो वह्नेः सखा [1]भवति मारुतः ।
स एव दीपनाशाय, कृशे[2] कस्यास्ति सौहृदम्[3] ॥[4] VC sr 12. 9

Poor men are like serpents without teeth, like elephants without passion, like blind men, like corpses, like enemies; everybody, therefore, has to try to gain money :

109. दंष्ट्राविरहितः सर्पो मदहीनो यथा गजः[5] ।
तथाऽर्थेन विहीनोऽत्र पुरुषो नामधारकः[6] ॥[7] PP 2. 70

110. विना धनं पुमानन्धो विना धनं नरः शवः ।
विना धनं नरः क्लीबः अतो धनमुपार्जयेत् ॥[8] SB 32 (6137)

Even if they are brave, handsome, well-favoured, eloquent, well-versed in military arts and in sciences, they are not considered and shall not be considered as possessing these arts :

111. शूरः[9] सुरूपः सुभगस्तु[10] वाग्मी,[11]
शस्त्राणि[12] शास्त्राणि[13] विदां वरिष्ठः[14] ॥
अर्थे विना नैव कलाकलापम्[15],
प्राप्नोति मर्त्योऽत्र[16] मनुष्यलोके ॥[17] VC sr 21. 7

Even death is better than poverty, since death is attended with transient pain and poverty is past endurance :

112. ......दारिद्र्यान्मरणमेव वरम् ॥ VC sr 12. 9, 1

1. *V. l.* तस्येव
2. *V. l.* क्षीणे VC, SV, कृते VC; कृशो BIS.
3. गौरवम् PP, Pts ; सौहृदि BIS.
4. Also in CW 99, PP 3, 49, Pts 3. 57, PtsK 3. 56, SV 2682, SP 228, 273, CTP 487, VC. sr 12. 9, S'P. 488.
5. नागो° Pts 1. 232 ; *V. l.* यथार्थेन PP.
6. सर्वेषां जायते वश्यो दुर्गहीनस्तथा नृपः । Pts 1, 232; 2; 12.
स्थानहीनस्तथा राजा गम्यः स्यात्सर्वजन्तुषु ॥ Pts 3, 49.
7. Also Pts 2. 84. (1. 232, 2. 12, 3. 49), PtsK 2. 91. Compare texts 94–100.
8. Compare texts 94–100
9. *V. l.* सूरः, गुरुः VC.
10. *V. l.* सु, स VC; °गश्च° PP Pts; PtsK.
11. *V. l.* °दक्च VC ; वाग्मी PP. 12. *V. l.* tr. श° श° VC.
13. *V. l.* सर्वाणि PP; चास्त्राणि BIS; शास्ता च शास्त्रार्थम् VC.
14. *V. l.* वरिष्णुः, वरस्तु VC; विदा वरस्तुं BIS; करोतु PP, Pts, PtsK.
15. *V. l.* यशश्च मानं Pts.
16. *V. l.* हि VC; °ह° BIS; प्राप्नोत्ययमर्त्यो; प्राप्नोति मृत्यो° PP.
17. Also in PP 5. 17, Pts 5. 25, PtsK 5. 23.

113. [1]दारिद्रान्मरणाद्वाऽपि [2]दारिद्रमवरं[3] स्मृतम् ।
अल्पक्लेशेन मरणं [4]दारिद्रमतिदुःसहम् ॥ NHJ 1. 135

In fact a poor man is dead, in the sense that conjugal intercourse that leads not to children, or a gift to one who is not learned in the sacred words, or a sacrifice without a sacrificial deed, are acts devoid of life:

114. मृतो दरिद्रः पुरुषो, मृतं मैथुनमप्रजम् ।
मृतमश्रोत्रिये[4] दानं[5], मृतो [6]यागस्त्वदक्षिणः ॥[7] VC sr 12. 12

Men suffer particularly if they lose money. Then women and other relatives no longer behave towards them as they did before. The parasites who had been attached to them, because of their wealth, quickly go their own way; their friends become fickle; even their own wives have not as much regard for them as before:

115. पुंसि[8] क्षीणधने न बान्धवजनः पूर्वं यथा वर्तते,
स्थित्या केवलया स्थितः[9] परिजनः स्वच्छन्दतां[10] गच्छति[11] ।
लोलत्वं[12] सुहृदः प्रयान्ति[13] बहुशः किं [14]वा[15]ऽपरैर्भाषणै[16]-
र्भार्याया अपि[17] निश्चितं[18] [19]गतधने[20] [21]नैवादरस्तादृशः[22] ॥
VC sr 12. 6

Even though power may properly be attributed to them, their lords hate them; good kinsmen desert them; their virtues cease to shine; their sons forsake them; their misfortunes multiply; their wives no longer love them; and their friends disappear:

1. Better दारिद्र्या°
2. Better दारिद्र्य°
3. °च वरं BIS.
4. V. l. अश्रोत्रियं Pts, PtsK, VC.
5. श्राद्धम् Pts, PtsK, VC.
6. यज्ञस्° Pts, PtsK.
7. Also in Pts. 2. 94, PtsK 2. 101.
8. *V. l.* पुंसा VC.
9. *V. l.* केवलमस्थि°, ऽश्रितः VC.
10. *V. l.* स्विदत्तताम्; सो दत्तवान् VC.
11. *V. l.* °छन्दमाग° VC.
12. *V. l.* लोकत्वम्, लोके त्वम् (तम्) VC.
13. *V. l.* च यान्ति VC.
14. *V. l.* चा VC.
15. *V l.* ऽपरम् VC.
16. *V. l.* भाषितैः VC.
17. *V. l.* ह्यपि VC.
18. *V. l.* भार्या याति विपक्षताम्; भूतले VC.
19. *V. l.* निज; स्फुटम् VC.
20. *V. l.* जनैर्; अहो; धनैर् VC.
21. *V. l.* नष्टेन वै VC.
22. *V. l.* नीतं मतिस्तादृशा; वादो मुहुः स्याद् भृशम् VC.

116. स्वामी [1]द्वेष्टि सुसेवितोऽपि बहुशः[2], [3]प्रोज्झन्ति सद्बान्धवा[4],
द्योतन्ते[5] न [6]गुणास्त्यजन्ति तनुजाः[7], स्फारीभवन्त्यापदः ।
भार्या साधु सुवंशजा[8]ऽपि[9] भजते[10] नो, यान्ति मित्राणि च[11],
न्यायारोपितविक्रमानपि[12] नरान्[13] येषां[14] नहि स्याद्धनम् ॥[15]
VC sr 21. 6

(vii)

It is known that the prosperity of courtezans is impermanent, since it is gained by deceiving paramours, just as the prosperity of merchants if acquired by misappropriation of deposits or that of the kings if acquired by treason :

117. न्यासापहाराद्वणिजां वेश्यानां कामिवञ्चनात् ।
द्रोहाच्चोपनता[16] राज्ञामस्थिरा एव संपदः ॥[17]
KR 4. 480

If courtezans lose their money, nobody looks at them :

118. विक्रीय स्वगुणं निःस्वः स्वयं मांसमिव द्विजः ।
सद्यः पतति निःसत्त्वः पतितः केन पूज्यते ॥ KS 4. 88

119. गुणिनां [18]चित्तवैकल्याद् गुणा निर्गुणवाञ्छया ।
हृदयेष्वेव सीदन्ति विधवानामिव स्तनाः ॥ *Ibid*, 89

It is a marvel, as VC states, that when men are deprived of the glowing warmth of wealth, they suddenly change, although they have the same faculties unimpaired, the same names, the same minds uninjured, the same voices :

120. [19]तानीन्द्रियाण्यविकलानि[20], तदेव नाम[21],
सा[22] बुद्धिरप्रतिहता[23], वचनं तदेव ।

1. वेश VC.
2. सहसा PP, Pts, PtsK.
3. प्रोक्तो ति; प्रोक्ताति VC.
4. *V. l.* °बान्धवः VC. °बोधवा PP.
5. *V. l.* राजन्ते PTS; द्योतन्तम् VC.
6. *V. l.* स VC.
7. *V. l.* मनुजा, °जं VC, °जाः BIS.
8. नोत्तम PP.
9. *V. l.* न VC.
10. *V. l.* भोजतो BIS; भजति PP.
11. *V. l.* मित्राण्यपि PP.
12. *V. l.* °माण्यपि Pts.
13. *V. l.* °नृणाम् Pts; नरानरान् PP.
14. *V. l.* अपि न चाऽन्येषाम् VC.
15. Also in PP. 5. 16, Pts 5. 24, Ptsk 5. 22.
16. *V. l.* द्रोहाच्चोपहृता KR.
17. Or KR 4. 481. Also see text 455.
18. Better वित्त°.
19. *V. l.* तदेकधाम VC.
20. °णि सकलानि BhS'; योऽन्यः BIS; वान्य BIS; बाह्यः BIS; अन्यः BIS.
21. कर्म BhS'.
22. *V. l.* सद् VC.
23. *V. l.* सत्पौरुषेण रहितः VC.

अर्थोष्मणा विरहितः पुरुषः स एव[1],
सोऽप्यन्य एव भवतीति किमत्र[2] चित्रम् ॥[3] VC sr 21,8

Therefore, it is better to live in a forest infested with tigers and elephants; to have a shelter of trees; a diet of leaves, fruit and water and a bed of grass; better to have worthless old basts for garments than to live among men who have no wealth:

121. वरं वनं[4] व्याघ्रगजेन्द्रसेवितम्[5],
द्रुमालयः[6] [7]पत्रफलाम्बुभोजनम्[8] ।
तृणैश्च[9] शय्या [10]वरजीर्णवल्कलम्,[11]
न बन्धुमध्ये धनहीनजीवितम्[12] ॥[13] VC jr 12,7

(viii)

From the time of creation of the world women's nature is such that they are attached to men who are happy and rich, and leave those who are unlucky and poor:

122. एषा हि प्रकृतिः स्त्रीणामासृष्टे रघुनन्दन ।
समस्थमनुरज्यन्ते विषमस्थं त्यजन्ति च ॥ RB 3. 13, 5

123. किञ्चान्यैर्न[14] कुलाचारैः सेव्यतामेति पूरुषः ।
धनहीनः स्वपत्न्याऽपि त्यज्यते किं पुनः परैः ॥[15] NH 2. 92

1. *V. l.* तृणेन VC.

2. *V. l.* त्वन्यः तृणेन भवतीति विचित्रमेतत् BhS', NHJ; अन्यः तृ° NHP; अज्यतृ° NHP; बाह्यः तृ° Pts; चान्यः तृणेन भवतीन्य (भवतीत्य् PRE) °अतिचित्रमेतत् PP. °अपि° for °अति° PP, PRE; शेते हकार इव सङ्कुचिताखिलाङ्गः Pt; विचित्रमेतत् VC.

3. Also in BhS' 512, PP 2. 81, PRE 2. 35, Pts 5. 26, PT 2. 61, NHJ 1. 136, NHP 1. 97; BBh 7, SRBh 65. 16, SKM 125. 6, SRK 45. 21. For different readings in BhS' see BhS' p. 159

4. *V. l.* वने VC, HKS, BIS.

5. *V. l.* °गजादिसे° Pts; गजैः समन्वितम् PtsK; °सेविते VC, NR.

6. *V. l.* °आलये VC, °आलयं BhS'. CND, NR.

7. *V. l.* पक्व° CND, पुष्पफ°, मूलफ° VC.

8. जलेन हीनं बहुकण्टकावृतं Pts; जनेन ही° PtsK; °म्बुसेवनम् CND.

9. *V. l.* तृणानि Pts, PtsK, CND; तृणेषु BhS', VC; तृणानि, तृणे च VC.

10. *V. l.* शत° CND; जन°, परि VC.

11. परिधान Pts; वसनञ्च व° NR, BIS.

12. जीवनम् BhS', CND; NR, BIS.

13. Also in BhS' 737, Pts 5. 23, PtsK 5. 21; CND 10. 12, SB 164, NR 14 in HKS, KKKS 14, SRBh 66. 46.

14. धनैर्न च BIS; धन्योऽन्यैर् NHS 2. 89

15. NHS 2. 89, NHJ 2. 92.

124. पुत्रदारादिसंबन्धः पुंसां धननिबन्धनः ।
क्षीणात्पुत्राः[1] पलायन्ते दारा[2] गच्छन्ति चान्यतः ॥ KD 2. 29

Bees settle on mango trees when in blossom :

125. उद्भूतपुष्पं सहकारं मधुकरा उपासते[3] ॥ Comm. to BhC 2. 51

A slave girl hurts one's sense of honour, a courtezan strikes at a favourite of fortune, a widow shortens age, and a strange woman puts everything at stake :

126. दासी मानधनं हन्ति हन्ति वेश्या धनाधिकम् ।
आयुष्यं[4] विधवा हन्ति सर्वं हन्ति पराङ्गना ॥ NS' 32

Therefore, paramours of courtezans are warned that they will become impoverished if they remain under the influence of courtezans :

127. कन्दर्पप्रतिभूनिवेशितवलीरेखावलीशोभिते,
लीलोदञ्चितबाहुपाशयुगलापातैश्च भोः कामुकाः ।
वेश्यानां विपुले नितम्बफलके शारैः कटाक्षैरितो,
यद्वः क्रीडितमत्र दास्यति पुरो दारिद्र्यमेवोत्तरम् ॥ JM 34

since it is known that courtezans create the greatest peril to the wealth of men who are in love with them, just as a swarm of locust create the greatest peril to the fields, or *ghuṇa*-insects to bamboos, or a tornado to flower-gardens, etc. :

128. शालीनां शलभव्रजो, घुणगणो वंशप्रतानोन्नतेः,
मत्तेभः कमलाकरस्य, कुसुमोद्यानस्य दुर्मारुतः ।
स्वर्भानुर्विधुमण्डलस्य, वडवावक्त्रो[5] निधेरम्भसा-
मासां कामुकसंपदाञ्च गणिकाक्षुद्रः[6] किलोपद्रवः ॥ JM 17

Women have to show affection to rich men only, such is the advice of Kāmasūtras and some Kāvyas; how then is it possible for courtezans to be attached to those who lose money ?

129. अपरोक्षधनो गम्यः श्रीमानपि नान्यथेति निर्दिष्टम् ।
कन्दर्पशास्त्रकारैः कुतः कथा लुप्तविभवस्य ॥ DK 627

Courtezans feel the same aversion from impoverished men, as cats from mice, or ichneumons from snakes, or buffaloes from horses :

1. *V. l.* क्षीणाः DK.
2. *V. l.* पत्न्यः DK.
3. उद्धूतपुप्फं सहआरं महुअरा उवासन्ति (BhC 2. 50)
4. °यूषि corrupt.
5. वाडवाग्निः KM 8.
5. अक्षुद्रो महान् KM 8.

130. अश्वीये[1] यमवाहनस्य[2], नकुलस्याशीविषाणां कुले,
मार्जारस्य च मूषकेषु घटते या प्रीतिरात्यन्तिकी ।
क्षीणेऽर्थे विधुरेषु बन्धुषु दृढे लोकापवादे शनै-
र्नैया कामिजनेषु सैव गणिकावर्गस्य नैसर्गिकी ॥ JM 10

When men lose their money courtezans, like kings, are alarmed because their support is destroyed:

131. उच्छिन्नाश्रयकातरेव कुलटा गोत्रान्तरं श्रीर्गता,
तामेवाऽनुगता गताऽनुगतिकास्त्यक्तानुरागाः प्रजाः ।
आप्तैरप्यनवाप्तपौरुषफलैः कार्यस्य धूरुज्झिता,
किं कुर्वन्त्वथवोत्तमाङ्गरहितैरङ्गैरिव[3] स्थीयते ॥ VM 6. 5

Therefore in BhC the maid expresses fear in the presence of Vasantasenā that the loss of Cārudatta's wealth may keep him from frequenting her house:

132. किम्, विभवमन्दतया वेशवासप्रसङ्गकातरो दुःखमिति यदि नागच्छेत्[4] ॥
Comm. to BhC 2. 55—6

1 अश्वसमूहे KM 8. 2. °महिषस्य KM 8.

3. रहितैर्गात्रैश्चिरं VM 175.

4. किं, विहवमन्ददाए वेसवासप्पसंगकादरो दुक्खं त्ति जै ण आअच्छे BhC 2. 54—5

CHAPTER IV

On Courtezans' Habit of Draining Men Dry

(i)

Courtezans, having in mind that money is the most important thing in this world, are always prepared to drain men dry, just as bees are always prepared to sip flowers till they have faded :

133. सादरमाकृष्य[1] चिरं कुसुमस्तवकं च नरविशेषं च ।
रिक्तीकर्तुं निपुणाः क्षुद्राः[2] क्षुद्राश्च[3] चुम्बन्ति ॥ DK 318

Loss of wealth by the paramour is the limit of love for courtezans, just as, for instance, the birth of a bad son is the end for a family :

134. वाक्शूरस्य रणोऽवधिः, कुतनयोत्पत्तिः कुलस्यावधि-
र्बान्धव्यस्य विवादभूमिरवधिः, सौख्यं श्रुतस्यावधिः ।
वाचाटस्य विदग्धपर्षदवधिर्लौल्यं व्रतस्यावधिर्,
बन्धो विद्धि धनावसानमवधिर्वेश्याऽनुरागस्य च ॥ JM 12

Courtezans regard a poor person useless as a blade of grass, just, as for instance, a proud man from a respectable family regards as worthless a son of a female slave :

135. स्वामी क्रूरमिवाश्रितं, परिणतो योगीव संसारिणं,
शुद्धो विप्र इवान्त्यजं, जनपदः श्रीमानिव श्वित्रिणम् ।
दासीपुत्रमिवोद्धतः कुलधरो, नीचो धनीवार्थिनम्,
पर्यन्ते तृणतुल्यमेव गणिका निःस्वं जनं पश्यति ॥ JM 13

Therefore, courtezans strip men of every farthing[4]. Particularly, as long as the paramours are under their influence and feel passion for them, they take away from them their money, because if passion dies away it is more difficult for the former to deprive the latter of their money :

1. *V. l.* °माश्लिष्य DK.
2. मधुमक्षिका इत्यर्थः KM 3.
3. वेश्या इत्यर्थः KM 3.
4. कुलुकु गुब्ब जूपि, गोब्बुन गरगिंचि,
चेति कासु लेक्का चेर दीसु,
नतन् चेति कत्तल मरंग काम्तलु VT 3. 254.

136. तावच्च तूर्णं धनमाहरेत यावत्स रागेण विनष्टसंज्ञः ।
प्रशान्तरागानलशीतलस्तु स लोहपिण्डीकठिनत्वमेति ॥ KS 5. 75

They should not forget that the more men behave childishly towards them, the more they come under their control, and the more humble they[1] become :

137. यथा यथा सान्त्वयिता वश्यः स्त्रीणां तथा तथा ।
यथा यथा प्रियं वक्ता परिभूतस्तथा तथा ॥ RB 5. 22, 2

because as long as the beauty of women does not conquer the hearts of men, they are masters of their passions, observe modesty and maintain decorum :

138. सन्मार्गे[2] तावदास्ते, प्रभवति [3]पुरुषस्तावदेवेन्द्रियाणाम्,
लज्जां[4] तावद्विधत्ते, विनयमपि समालम्बते तावदेव ।
भ्रूचापाकृष्टमुक्ताः श्रवणपथगता[5] नीलपक्ष्माण एते,
यावल्लीलावतीनां न हृदि[6] धृतिमुषो दृष्टिबाणाः[7] पतन्ति ॥[8]
NHJ 1. 207

Courtezans, though like servants to rich men, become more and more unattainable to those who are deprived of money[9] :

139. दासी दासी तावद्यावत्पुरुषस्य किञ्चिदस्ति करे ।
क्षीणधनपुण्यराशेर्दुष्प्रापा स्वर्गनगरीव ॥ KS 8. 115

140. किञ्चित्प्राहु(घु)णकागमेन किमपि प्रस्तारविस्तारवद्,
यात्राचैत्रतिथिक्रमैः किमपि च क्रोधप्रसादोदयैः ।
किञ्चित्काञ्चनरत्नवस्त्रविषयैर्नानाविधैर्दोहदैर्,
द्वाराण्यर्थविनिर्गमस्य गणिकाः कुर्वन्ति शृङ्गारिणाम् ॥ JM 42

Whatever courtezans do in the beginning of sexual enjoyment, in order to excite love of their paramours, they also do afterwards, but in a humiliating

1. i. e. men. Also used in the meaning of paramours of courtezans.
2. सन्मार्गस्ता° BIS. 3. हि नरस् BhS'; *V. l.* च नरस् HKS.
4. लज्जा BIS. 5. °गा BIS; जुषो S'P; फलजुषो BIS ; पूजो BIS.
6. सपदि BIS ; tr. हृ° न° S'P. 7. परिणता BIS.
8. Also quoted before as aphorism 32 and in NHS *ad* 39, 20, BhS' 95, SB 293, S'P 3300, S'ts 66. 4-7, SRBh 260. 112, SV 2246, SKM 53. 12. SRK 276. 3. For different readings in BhS' see BhS' p. 38 and in S'ts see aphorism 32.
9. वार कांतलेल्ल वलचि येतेंतुरा ?
पोंड्ड जेसि ढनमु पुच्चु कोरकु,
मारकम्म बोचि मरि इल्लु वेळ्ळना VT 2. 176.

manner, when they want to get rid of passionate lovers deprived of money[1]:

141. वाग्भिर्भर्त्सनमंशुकादिहरणं संताडनं मुष्टिभिः,
किं चान्यद्विपरीतदर्शनमधःकारोऽथ पादाहतिः ।
इत्यादि प्रथमं यदेव सुरतप्रौढोपचारक्रमे,
वेश्या पश्यत तत्तदेव कुरुते निर्वासने कामिनाम् ॥ JM 39

Then, they are not ashamed to abuse those paramours, calling them 'brutes', 'shameless', etc., though, some time before, they addressed them with such words as 'great', 'preserver of life', 'beloved', 'liberal', etc.:

142. प्रौढ, प्राणद, कान्त, नाथ, सुभगोदार, प्रिय, त्वां विना
किं वित्तेन, गृहेण किं, किमसुभिर्योऽपीति यो भाषितः ।
तस्यैवाद्य निराश, दुर्भग, पशो, निर्लज्ज गच्छाधुना
धिक्त्वां निर्धनचङ्गमित्यपवदन् ह्रीतो न वेश्याजनः ॥ JM 50

Therefore paramours are warned to be prepared that, if they have lost money, they will hear, from courtezans whom they love, some excuses for not having intercourse with them, such as that they are suffering from headache, etc:

143. शूलेनाद्य मृताऽहमद्य सरजाः कर्तव्यमद्य व्रतम्,
त्यागी नास्ति ततोऽधिकोऽपर इति श्लाघा विपक्षस्य च ।
कंचिन्नोत्सहते स राजतनयो जानाति माता ममे-
त्येवं मुग्धभुजंग रूक्षगणिकावाचोऽचिराच्छ्रोष्यसि ॥
JM 35

Paramours without money also hear reproaches from courtezans that some other men promise them more money, etc.; finally impoverished paramours are prevented by courtezans' servants from entering their homes:

144. वक्रोक्त्या प्रथमं निरादरतया पश्चात्ततः केनचिद्
दातव्यं बहु तत्र यामि, भवताद् भूयोऽपि नौ सङ्गमः ।
इत्युक्तोऽपि न बुध्यते खलु यदा रागी दरिद्रो जड-
श्चेटीभिर्बहुभाषितैरपि तदा हस्ताग्रैर्वार्यते ॥ JM 48

According to the advice of procuresses, courtezans have to deprive their paramours of money (which was considered as the only means of collecting a fortune) and then, like serpents which leave their old skins

1. Cf. VKS chapter 55 and other Kāmasūtras on the methods used by women (courtezans) to get rid of unwanted paramours.

behind, they have to leave them as soon as their money is spent and have to look for other rich men:

145. प्राप्ते कान्ते कथमपि धनादानपात्रे च वित्ते,
त्वं मे सर्वं त्वमसि हृदयं जीवितं च त्वमेव।
इत्युक्त्वा तं क्षपितविभवं कञ्चुकाभं भुजंगी,
त्यक्त्वा गच्छेत्सधनमपरं वैशिकोऽयं समासः॥ KS 5. 89

Courtezans have to keep their paramours as long as they have a whit of money and their fortune has not been consumed like a lamp-wick, the end of which only gives light as long as it is moistened with some drops of oil (money):

146. संधारयेत्तं च विशेषवित्तं यावन्न निःशेषधनत्वमेति।
पुनः पुनः स्नेहलवार्द्रवक्त्रा दीपं यथा दीपकदीपवर्तिः॥ KS 5. 77

In HK. a merchant declaims: what a pitiable thing money is; its lack diminishes love even of a noble woman for her husband. He has, then, composed the following *śloka* in Prākrit:

147. कयुंरे वेश्या वापडी, जूठो कङ्कण ठाय।
द्रव्यविना कुलवन्तीए हेथें मेल्यो पाय॥ HK 117. 1

(ii)

Courtezans abandon those bereft of fortune, as birds desert barren trees, or ministers forsake kings when they become unfortunate, or as cranes do not approach dried-up ponds, or as bees do not regale themselves with withered flowers, or as deer abhor the sight of a burnt wood, since everyone pursues his own designs:

148. वृक्षं क्षीणफलं त्यजन्ति विहगाः शुष्कं सरः[1] सारि(?र)वाः[2]
पुष्पं पर्युषितं[3] त्यजन्ति मधुपा दग्धं वनान्तं[4] मृगाः।[5]
निर्द्रव्यं पुरुषं त्यजन्ति गणिका भ्रष्टं नृपं[6] सेवकाः[7]
सर्वः[8] स्वार्थवशाज्जनो[9] हि[10] रमते[11] न कस्य को [12]वल्लभः॥[13]
PtsK 2. 102

1. सरं BIS.
2. सारसाः VaN, SR, BhS', S'P.
3. निर्दग्धं कुसुमं BIS; मधुपाः BIS.
4. वनान्तरं metrically impossible.
5. or second and third *verse* transferred AEM, S'P.
6. भ्रष्टश्रियं VaN, SR.
7. मन्त्रिणः BhS', VaN, SR, S'P.
8. सर्वे BIS. सर्वे SR.
9. कार्यव° S'P, VaN; कार्यवशां गतो BhS'; कार्यवसो° BIS; °जने BIS; °र्थवचा° corrupt.
10. नु AEM, S'P.
11. ऽभिरमते BhS', VaN, SR; हि भजते BIS.
12. कस्यास्ति को BhS' VaN; तत्कस्य को S'P.
13. Also in BhS' 753, SB 156, AEM 57. 31-4, SR 4, VaH 8, VaN 8, SRBh 178. 1013, NSK 40, S'P 1543, HK, kāvyaKalāpa; Kāvyasaṁgraha (not quoted in PP and Pts),

This aphorism, very well-known in the Sanskrit literature, is often repeated with some modifications. According to other versions, courtezans leave men who have no more money, subjects a fallen king, birds a barren tree and guests the house after dinner :

149. निर्धनं पुरुषं वेश्या, प्रजा भग्ननृपं त्यजेत् ।
खगा वीतफलं वृक्षं भुक्त्वा चाभ्यागतो[1] गृहम् ॥[2] CND 2. 17

or, courtezans leave men who become poor, as subjects leave a fallen king, as accomplished students leave their teachers, as sacrificers leave those who offer sacrifices as soon as they have paid their tributes, as birds leave barren trees, as guests leave the house after having finished their meals, as deer leave a burnt wood, and as paramours leave women after sexual intercourse :

150. निःस्वं त्यजन्ति गणिका अकल्पं नृपतिं प्रजाः ।
अधीतविद्या आचार्यमृत्विजो दत्तदक्षिणम् ॥ BhP 10. 47, 7

151. खगा वीतफलं वृक्षं भुक्त्वा चातिथयो गृहम् ।
दग्धं मृगास्तथाऽरण्यं जारो भुक्त्वा रतां स्त्रियम् ॥ BhP 10. 47, 8

152. फलहीनं नृपं भृत्याः कुलीनमथवोन्नतम्[3] ।
सन्त्यज्यान्यत्र गच्छन्ति शुष्कं वृक्षमिवाण्डजाः ॥[4] PP 1. 114

or, as servants leave their masters if they cannot pay, as bees a flowerless tree, and as ducks a lake without water :

153. अवृत्तिकं[5] प्रभुं भृत्या अपुष्पं भ्रमरास्तरुम् ।
अजलं च सरो हंसा मुञ्चन्त्यपि चिरोषिताः[6] ॥ SKSS 10. 61, 118

or as calves leave their mothers if they lose their milk ; yet everybody would approach fire in order to get money. Attachment exists only as long as gifts are presented :

154. अर्थार्थी जीवलोकोऽयं ज्वलन्तमुपसर्पति ।
क्षीणक्षीरां निराजीव्यां वत्सस्त्यजति मातरम् ॥ KN 5. 63

155. तावत् प्रीतिर्भवेल्लोके यावद्दानं प्रदीयते ।
वत्सः क्षीरक्षयं दृष्ट्वा स्वयं[7] त्यजति[8] मातरम् ॥[9] PP 2. 41

1. चाभ्यागता CV.
2. Also in CV 2. 17.
3. *V. l.* अथ चोन्नतं PP; °अपि चोन्नतम् Pts; कुलीनमथ वोन्नमत् BIS.
4. Also in Pts 1. 152, PtsK 1. 168.
5. °के SKSSD.
6. °तम् SKSSD.
7. Om. BIS.
8. परित्यजति Pts, PtsK.
9. Also in Pts 2. 47, PtsK 2. 51.

Procuresses go further in their advice and teach their daughters that they should drain their paramours dry and when they have become exhausted and thus ceased to be of service, they should throw them away, as one throws away a crushed piece of sugar-cane :

156. निष्पीतसारं विरतोपकारं क्षुण्णेक्षुशल्कप्रतिमं त्यजेत् तम् ।
लब्धाधिवासक्षयकारि शुष्कं पुष्पं त्यजत्येव हि केशपाशः ॥ KS 5. 78

because men of noble family are dear to courtezans only as long as they have much money; after that they have to be thrown away like a crushed sugar-cane from which juice has been pressed :

157. तावदेव दयितः कुलजोऽपि यावदर्पयति भूरिधनानि ।
येक्षुवत् त्यजति निर्गतसारं तत्र ही[1] किमु सुखं गणिकायाम् ॥ AS 24. 12

Particularly courtezans, using their arms, have to press their paramours to their breasts, bite them, and use all tricks and wits to drain them dry, and then throw them away like a crushed sugar-cane from which the juice has been pressed :

158. योऽयं निर्दयदन्तखण्डनकरो बुद्धिप्रयोगैर्हठा-
च्छीरन्ध्रो भुजयन्त्रपीडनविधिः सोल्लासमुत्पादितः ।
तेनेक्षोरिव कामुकस्य सरसस्यादाय सारं परम्,
वेश्याभिः क्रियते वहिर्यदि परं निष्कासनं शल्कवत् ॥ JM 38

Courtezans first allure men, showing them untrue passion and, when they become their paramours and are really in love with them, they drain them dry and, finally, throw them out:

159. गम्यं निरूप्य सा स्फुटमनुरक्तेवाभियुज्य रञ्जयति ।
आकृष्टसकलसारं क्रमेण निष्कासयत्येनम् ॥ RK 12. 40

Mālatī, the procuress, gives more detailed and shrewd advice to her daughter, showing how she has to gain favour of her paramours and then drain them dry and throw them away. She has to force them to serve her and then takes them as one takes fish from the water, toss them on the ground so that they cannot hear and see, then take them away, eat up the best of them and throw away the rest:

160. इति नेत्रादिविकारैर्वशमुपनीतं प्रलीनधैर्यस्य[2] ।
सारग्रहाभिभूतं परिमृष्टप्राङ्निराकृतिस्मरणम् ॥ DK 709

161. प्रादुर्भूतरिरंसं[3] क्षणे क्षणे जघनदेशगतदृष्टिम् ।
पक्वाम्रमिव विमोक्ष्यसि पूर्ववदाचूष्य[4] सुभ्रु[5] निःशेषम् ॥ *Ibid.* 710

1. *V. l.* ह्री AS.
2. Better °धैर्यं तम्
3. *V. l.* प्रादुर्भूतं नितरां DK.
4. °चूष्य corrupts.
5. Cf. DKB.

162. [1]स्वशरीरामिषदिग्धं [2]वक्रस्मितदृष्टिपातवाग्बडिशम्[3] ।
प्रक्षिप्याकृष्य जडं[4] स्फुरणेन विवर्जितं सुपरिपुष्टम् ॥ DKB 734

163. हस्तद्वयान्तरागतमुपचारपरिव्ययेन[5] संस्कृत्य[6] ।
भुक्त्वा यावन्मांसं त्यक्ष्यति चर्मास्थिशेषितं मत्स्यम् ॥ *Ibid*, 735

According to DhD, procuresses are used by courtezans to throw out their paramours. Courtezans, as if in love gratify those that conceal their amours, those that obtain wealth easily, the foolish, the self-willed, the haughty and the impotent, as long as they have money; when they are without funds, courtezans have them turned out of doors by their mothers:

164. छन्नकामसुखार्थाज्ञस्वतन्त्राहंयुषण्डकान् ।
रक्तेव रञ्जयेद् आढ्यान् निःस्वान् मात्रा विवासयेत् ॥ DhD 2. 34

After having taken from them their whole fortune, they leave them bare and even take their last garment:

165. अपि प्रदत्तसर्वस्वान् कामुकान् क्षीणसंपदः ।
वासोऽप्याच्छेत्तुमिच्छन्ति गच्छतः पण्ययोषितः ॥ HK 220. 5

They also desire to take the garments from their paramours who give them many presents after they have drained them of their entire fortune:

166. उपचरिताप्यतिमात्रं पण्यवधूः क्षीणसंपदः पुंसः ।
पातयति दृशं व्रजतः स्पृहया परिधानमात्रेऽपि ॥ DK 93

More beautiful verses, from the poetical point of view, about courtezans who abandon away their paramours, can be found in MS':

167. अनुरागवन्तमपि लोचनयोर्दधतं वपुः सुखमतापकरम् ।
निरकासयद्रविमपेतवसुं वियदालयादपरदिग्गणिका ॥[7] MS' 9. 10

168. स्वगुणैराफलप्राप्तेराकृष्य गणिका इव ।
कामुकानिव नालीकांस्त्रिणताः सहसामुचन् ॥ *Ibid*, 19. 61

Also appropriate verses on the same subject are to be found in S'M, where we read:

"A noble youth is like a goodly tree;
His wealth, the fruit so fair;
The courtezan is like a bird; for she
Pecks him and leaves him bare."[8]

1. अश॰ DK.
2. चंकमित॰ DK.
3. ॰तमस्खलितम् DK.
4. *V. l.* क्षिप्रतरं DK.
5. ॰चारय येन सत्कृत्य (?) DK.
6. *V. l.* संकृत्या DK.
7. Also in S'P 3585, SV 1923.
8. Translated by A. W. Ryder, HOS 9, p. 61.

169. इह सर्वस्वफलिनः[1] कुलपुत्रमहाद्रुमाः ।
निष्फलत्वमलं यान्ति वेश्याविहगभक्षिताः ॥[2] SM 4. 10

Women exploit men in love like red lac, and then violently throw to the ground, both lac and men :

170. अलक्तको यथा रक्तो निष्पीड्य[3] पुरुषस्तथा ।
अबालाभिर्बलाद्रक्तः पादमूले[4] निपात्यते[5] ॥[6] VC sr 6. 1, 14

What else could courtezans do with men without money than to throw them away : cows which do not bear calves are also useless :

171. प्रक्षीणवित्तेन निरुद्यमेन किं रूपयुक्तेन करोति वेश्या ।
विच्छिन्नदुग्धा न पुनः सगर्भा सा कस्य गौश्चारुतयोपयुक्ता ॥ KS 5. 86

Of no use then are the paramours' nice words : wet-nurses cannot feed children and bring them up if they lose their milk :

172. मिथ्यैव रिक्तः कुरुते जडानामावर्जनैः प्रेममयैर्वचोभिः ।
क्षीरक्षये चुम्बनलालनेन बालस्य वृद्धिं विदधाति धात्री ॥ *Ibid*, 87

(iii)

But not all prostitutes forsake paramours without money : harlots (*kṣudrās*) do so, but not courtezans (*gaṇikās*) who consider their future advantages as well :

173. व्यपगतकोषे रागिणि याति लयं पानमात्रलाभहृता[7] ।
क्षुद्रा मधुकरिकाऽब्जे न तु गणिका चिन्तितस्वार्था[8] ॥ DKB 655

Paramours, abandoned by courtezans, are not always completely penniless. They also hope to return to them and in the meantime act as pimps and try to gain affection from courtezans, who have drained them dry, by bringing them rich men, especially those boasting of their riches :

174. कश्चित् पण्यस्त्रीणां विभवोपचितान्यपुरुषयोजनया ।
विदधाति स्माराधनमधनत्वमुपागतः कामी ॥ DK 339

As stated before, courtezans throw away their paramours as soon as they lose their fortune. But they always have in mind that these men can regain money and will try to regain their affection. They leave paramours who have lost their money but return to those who regain their fortunes :

1. °फलिताः ND. *V. l.* °फलिनाः
2. Also in ND 45. Cf. texts 407–9.
3. °ज्य: PtsK., *V. l.* निपीड्य.
4. *V. l.* पदमूलो.
5. *V. l.* निपद्यते ; प्रणीयते.
6. Also in Pts 1. 145, PtsK 1. 161.
7. *V. l.* °कृते DK.
8. °स्वार्थे DK.

175. त्यजन्ति मित्राणि धनैर्विहीनं[1] दाराश्च[2] भृत्याश्च[3] सुहृज्जनाश्च[4] ।
[5]तं [6]चार्थवन्तं पुनराश्रयन्ते[7] ह्यर्थो[8] हि[9] लोके पुरुषस्य बन्धुः ॥[10]
CND 15. 5

Men once abandoned by courtezans know it quite well what their sudden confessions in the following words mean : 'I am your slave, my whole wealth belongs to you, do not leave me', etc. They realize that the courtezans are aware of the recovery of their wealth :

176. दासी नाथ तवाहमेव विभवः सर्वस्त्वदीयः स्थितो
मा मां निर्दय मुञ्च शून्यमखिलं मन्ये जगत् त्वां विना ।
इत्युक्त्वा सहसा भुजङ्गपुरतो यद्वेश्यया रुद्यते
भुक्तोच्छिष्टदरिद्रकामिविभवास्ते केवलं तद्विदुः ॥ JM 45

Courtezans return to those from whom they have first taken all their money, and pretend that they formerly deserted them only because of their mothers :

177. भुक्तोज्झितानामन्यासु पुनः प्राप्तार्थसंपदाम् ।
जननीं दुर्जनीकृत्य कुर्वाणासु प्रसादनम् ॥ KS 3. 18

and address their mothers, as if they were quarrelling with them : 'he was my lover, but you have thrown him out, and he is angry at me (without reason)' :

178. भूयः कालवशात् तमर्जितधनं दृष्ट्वाथ मद्वल्लभः
स क्रुद्धो गमितस्त्वयेति कलहो मात्रा समं जायते ।
कृत्वा तं प्रति च व्रतादि विरहं स्वं नाटयित्वा तत-
स्तस्मिन् मित्रमुखेन संधिरपरो वेश्याभिरुत्पाद्यते ॥ JM 49

With the sole consideration of money courtezans express fondness outwardly, make their mothers turn out their impoverished paramours—though agreeably acceptable to them if their pockets jingle—keeping in mind that they may meet again, when they regain wealth :

179. वित्तमात्रं समालोक्य सा रागं दर्शयेद् बहिः,
काममङ्गीकृतमपि परिक्षीणधनं नरम् ।
मात्रा निष्कामयेदेषा पुनःसंधानकाङ्क्षया ॥ VS 111. cde

1. धनेन हीनं PP; PRE.
2. पुत्राश्च PP, PRE.
3. दाराश्च PP, PRE.
4. सहोदराश्च PP, PRE.
5. ते CV.
6. अर्थ° PP, PRE.
7. पुनरेव यान्ति PP, PRE.
8. *V. l.* अर्थे; अर्थो BIS; ह्यर्थे PP.
9. ऽत्र PP, PRE, *V. l.* त्रिलोके PP.
10. Also in PP 2.106. PRE 2,33, CV 15. 5.

CHAPTER V

On Courtezans' Ensnaring Tricks

(i)

Courtezans are instructed by procuresses to use different tricks to ensnare men and to extract money. Though they sometimes feel passion for some men, yet being solely motivated by pecuniary interests they first bewilder them with false affection and later abandon them as if they had never known them before. In this way courtezans torment the ignorant:

180. तस्मात्तासामपि क्वापि रागः स्यात् किन्तु[1] सर्वदा[2] ।
धनार्थं कृत्रिमैर्भावैर्ग्राम्यान्[3] [4]व्यामोहयन्ति ताः ॥ RST 1. 123

181. लिङ्गी प्रच्छन्नकामश्च[5] [6]नरंमन्यश्च षण्ढकः[7] ।
सुखप्राप्तधनो मूर्खः[8] पितृवित्तेन गर्वितः[9] ॥ *Ibid*, 124

182. इत्यादीन् प्रथमं [10]ग्राम्याञ् ज्ञात्वाकृष्य च तद्धनम्[11] ।
अपूर्वा इव[12] मुञ्चन्ति तानेतास्तापयन्ति च ॥ *Ibid*, 125

Their desire is directed to capturing men by showing secret devotion to them, as followers of an old king show secret devotion to youthful princes to gain their favours when the old king is dead:

183. अग्रे भोगेच्छवश्छन्नाः कुमारानुगान् पितुः ।
स्नेहं प्रदर्श्य स्वीकुर्युर्वेश्याः कामिसखीरिव ॥ KR 7. 619

Therefore courtezans have to study with the greatest care and attention the means by which they can gain the hearts of men whom they wish to attract:

1. *V. l.* न
2. *V. l.* सर्वथा
3. *V. l.* ग्राम्यं भावै
4. *V. l.* संमोह°
5. *V. l.* °भावश्च
6. *V. l.* नरम°
7. *V. l.* शण्टकः; खण्डकः; खण्ढकः
8. *V. l.* मूर्षः
9. *V. l.* दर्प्पितः, पितृवत्ते°
10. *V. l.* ग्राम्यं ज्ञात्वा कृतस्य च; ग्राम्या ज्ञात्वाकृ°
11. *V. l.* इत्यादि प्रथमं ज्ञात्वा सम्यक्कर्षन्ति तद्धनम् ; °म ग्राम्यन् त्रुत्काकृष्य च°
12. *V. l.* अपूर्वमिव; अपूर्वानिव

184. यौवनसौन्दर्यमदं दूरेणापास्य वारवनिताभिः ।
यत्नेन वेदितव्याः कामुकहृदयार्जनोपायाः ॥ DK 23

otherwise their youth will be lost and their lives made useless :

185. गतं तद्यौवनं भीरु जीवितं च निरर्थकम् ।
या न वेत्ति सदा पुंसां चतुराणां रतिक्रमम् ॥ S'V 3. 3

(ii)

According to the advice of procuresses, courtezans can learn their art by practising it constantly :

186. श्रूयतां प्रथमं पुत्रि भूत्यै यत् कथयाम्यहम् ।
कलाकोषं तु कालेन नित्याभ्यासादवाप्स्यसि ॥ KS 4. 18

Money is the paramount thing in a courtezan's life ; by cleverness only, and not by descent or good conduct or education can it be gained :

187. न कुलेन न शीलेन न रूपेण न विद्यया ।
जीविताभ्यधिकं बुद्धिलभ्यं धनमवाप्यते ॥ *Ibid*, 19

It can be gained by courtezans quite easily since all men are completely void of intelligence. The world is full of fools :

188. प्रायेण जगति प्रज्ञा नाना(र्था ना)स्ति[1] कस्यचित् ।
इयतीं जगतीं वेद्मि पूर्णामूर्णायुभिर्जडैः[2] ॥ *Ibid*, 20

189. अज्ञातकालोचितकर्मयोगा रोगा इवाहर्निशपच्यमानाः ।
जगत्त्रये देवमनुष्यनागाः प्रज्ञादरिद्राः खलु सर्व एव ॥ *Ibid*, 21

But each courtezan has to be aware of other courtezans or friends, since they can be their rivals :

190. सखीजनसपत्नीको गणिकाजनो नाम ॥[3] Comm. to BhC 4. 21

Having finished their studies courtezans are taught first to examine carefully their paramours' emotions ; as soon as they are familiar with their lovers' particular passions, they should decide whether to cling to them or leave them :

191. पूर्वं भावपरीक्षैव कार्या यत्नेन कामिनाम् ।
ज्ञातरागविभागानां कर्तव्यौ त्यागसंग्रहौ ॥ KS 5. 3

Being full of charm and unsteady, they have to be acquainted with the sixty-four arts which dwell in their hearts like rivers in the ocean :

192. हारिण्यश्चटुलतरा बहुलतरङ्गाश्च निम्नगामिन्यः ।
नद्य इव जलधिमध्ये वेश्याहृदये कलाश्चतुःषष्टिः ॥ KK 4. 2

1. The words in brackets are supplied.

2. *V. l.* °जनैः

3. सहीजणसपत्तिओ गणिआजणो णाम (BhC 4. 20)

The arts of courtezans to entrap men are as following: the arts of prostitution, dancing, singing, coquetry, familiarity with love, catching (paramours), deluding through friends:

193. वेशकला[1] नृत्यकला गीतकला वक्रवीक्षणकला च।
कामपरिज्ञानकला ग्रहणकला मित्रवञ्चनकला च॥ KK 4. 3

drinking, amusement, sporting, embracing, kissing, shameless outburst of zeal:

194. पानकला केलिकला सुरतकलालिङ्गनान्तरकला च।
चुम्बनकला परकला निर्लज्जावेगसंभ्रमकला च॥ *Ibid*, 4. 4

playing with jealousy and discord, weeping, ending associations which are troublesome, becoming dizzy, shivering, accomodating others:

195. ईर्ष्याकलिकेलिकला रुदितकला मानसंक्षयकला च।
स्वेदभ्रमकम्पकला पुनरेकान्तप्रसाधनकला च॥ *Ibid*, 4. 5

closing eyes, (pretending) not being able to bear something, lying motionless, playing dead, showing passion because of separation, rage, restrain firm opinion:

196. नेत्रनिमीलन-निःसहनिस्पन्दकला मृतोपमकला च।
विरहासहरागकला कोपप्रतिषेधनिश्चयकला च॥ *Ibid*, 4. 6

quarrelling with their own mothers, visiting the houses of excellent men, going to festivals, alluring, recognition of one's character, flirting, being like a thief as well as a king:

197. निजजननीकलहकला सद्गृहगमनोत्सवेक्षणकला च।
हरणकला जातिकला केलिकला चौरपार्थिवकला च॥ *Ibid*, 4. 7

showing pride, being humble, not being truthful about defects (of their paramours), pretending to have terrible pains, using ointments, showing sleepy eyes, *monstrandum vestes sanguine suffusas*:

198. गौरवशैथिल्यकला निष्कारणदोषभाषणकला च।
शूलकलाऽभ्यङ्गकला निद्राक्षिरजस्वलाम्बरकला च॥ *Ibid*, 4. 8

roughness, harshness, seizing men by their throats, locking doors against those who wish to enter, taking back the paramour whom they had first thrown out of their houses, taking part in processions, worship:

199. रूक्षकला तीक्ष्णकला गलहस्त-गृहार्गलार्पणकला च।
संत्यक्तकामुकाहृति दर्शनयात्रास्तुतिकला च॥ *Ibid*, 4. 9

1. If we read वेशकला. 'Dressing themselves', if we read वेषकला.

visiting and enjoying *tīrthas* (places of pilgrimage), groves and temples, decorating and furnishing houses, charming with herbs and charms, gardening, dying hair :

200. तीर्थोपवनसुरालयविहरणहेलाकला गृहकला च ।
वश्यौषधमन्त्रकला वृक्षकला केशरञ्जनकला च ॥ KK 4. 10

knowing the merits of *bhikṣus* and ascetics, wishing to visit foreign lands and, finally pandering if they are tired of the sixty three arts :

201. भिक्षुक-तापसबहुविधपुण्यकला द्वीपदर्शनकला च ।
खिन्ना कलात्रिषष्ट्या पर्यन्ते कुट्टनीकला वेश्या ॥ *Ibid*, 4. 11

(iii)

Depending on circumstances courtezans[1] laugh with those who laugh, weep with those who weep, and win with nice words those whom they really dislike :

202. हसन्तं प्रहसन्त्येता रुदन्तं प्ररुदन्त्यपि[2] ।
अप्रियं प्रियवाक्यैश्च गृह्णन्ति[3] कालयोगतः ॥[4] Pts 1. 184

If they see a man whom they want to win, they first declare that they have no time, because the nature of men is such that they disdain women who can be easily won :

203. प्रथमं प्रार्थिता वेश्या न क्षणोऽस्तीत्युदाहरेत् ।
जनस्यायं स्वभावो हि सुलभामवमन्यते ॥ KS 5. 68

As regards courtezans, charming coquetry, passion, affection, desire and love-woe,— all are concomitant with the increase or decrease of the paramours' riches :

204. वारस्त्रीणां विभ्रमरागप्रेमाभिलाषमदनरुजः ।
सह वृद्धिक्षयभाजः प्रख्याताः संपदः सुहृदः ॥ DK 302

Women generally and courtezans particularly attract men by their side-long pretextful glances :

205. अम्भोजपत्रायतलोचनानामम्भोधिदीर्घास्विह दीर्घिकासु ।
समागतानां कुटिलैरपाङ्गैरनङ्गबाणैः प्रहता युवानः ॥[5] BBh 278

206. अपाङ्गपातैरपदेशपूर्वैरेणीदृशामेकशिलानगर्याम् ।
वीथीषु वीथीषु विनापराधं पदे पदे शृङ्खलिता युवानः ॥[6] *Ibid*, 277

1. i. e. women, refers also to courtezans.
2. °न्ति च MBh.
3. गृह्णते MBh.
4. Also in MBh 13, 39. 7.
5. Ascribed to Kālidāsa, when describing Ekaśilā (Dvārāvatīpura).

207. पदव्यक्तिव्यक्तीकृतसहृदयानन्दललिते
कवीनां मार्गेऽस्मिन् स्फुरति बुधमात्रस्य धिषणा ।
न च क्रीडालेशव्यसनपिशुनोऽयं कुलवधू-
कटाक्षाणां पन्थाः स खलु गणिकानामविषयः ॥[1] BBh 122

Courtezans use also untrue jealousy in order to win over men :

208. ईर्ष्या[2] कुलस्त्रीषु [3]न नायकस्य निःशङ्ककेलिर्न पराङ्गनासु ।
वेश्यासु चैतद् द्वितयं प्ररूढं[4] सर्वस्वमेतास्तदहो स्मरस्य ॥[5] RS'T 1. 128

They also pretend to be bashful although they would be lost through bashfulness :

209. असती भवति सलज्जा क्षारं नीरं च शीतलं भवति ।
दम्भो[6] भवति विवेकी प्रियवक्ता भवति धूर्तजनः ॥ Pts 1. 418

Courtezans attract men by using the four theatrical means of presentations, that is, paying respect, praising, stretching their bodies, and their movements :

210. क्लेशाय दुर्भगानां मानस्तुतिगात्रभङ्गविन्यासः ।
गणिकाभिनयचतुष्टयमाकृष्ट्यै स्वापतेयपुष्टानाम् ॥[7] DK 634

These are inborn arts of courtezans just as the beautiful colour is natural to water-roses around which bees swarm :

211. लीलावतीनां सहजा [8]विलासास्त एव[9] मूढस्य हृदि स्फुरन्ति ।
रागो नलिन्या हि निसर्गसिद्धस्तत्र भ्रमत्येव मुधा षडङ्घ्रिः ॥[10] BhS' 82

Passion is on their lips, but not in their hearts; straightness is in their arms, but not in their nature ; their breasts are sublime but not so their conduct :

212. रागोऽधरे न चेतसि सरलत्वं भुजलतासु न प्रकृतौ ।
कुचभारेषु समुन्नतिराचरणे नाभिनन्दिते सद्भिः ॥ DK 307

They use flattering speech to creep into the hearts of ordinary men as do scoundrels, or servants, or lovers *vis à vis* married women :

213. स्वचित्तसंवादि वचो वदन्तो धूर्ता वितन्वन्ति मनःप्रवेशम् ।
पृथग्जनानां गणिकावधूनां विटाः प्रभूणामपि गर्भचेटाः ॥ KR 6. 235

1. Vararuci. Ascribed to Harihara in *Sūktimuktavalī*.
2. *V. l.* इच्छा
3. *V. l.* नु
4. *V. l.* प्रसिद्धम्
5. Also in S'S' 2. 111.
6. दम्भी Pts; cf. BIS.
7. Cf. *Bharatīyanaṭyas'astra* 6. 23.
8. स्वभावास् BIS.
9. तवैव BIS.
10. Also in SB. 212 [5857], SRK 271. 10. For different readings in BhS' see BhS' p. 23.

Being deceitful, covetous of the every last penny, given to momentary pleasures, honey-sweet in speech they penetrate into the hearts of those whom prudence has abandoned :

214. एताः सत्यविहीना धनलवलीनाः सुखक्षणाधीनाः ।
वेश्या विशन्ति हृदयं मुखमधुरा निर्विचाराणाम् ॥ KK 4. 22

For the same reason they also display false passion, temper, love, as well as acting, as if greatly distressed by separation :

215. चाटुकममनुरागं[1] प्रणयरुषौ विरहजनितशोकार्तिम् ।
प्रकटयति[2] वाररमणी नटीव शिक्षाभियोगेन ॥ DK 91

Courtezans excite lust among their paramours by caressing them, by appropriate use of eye-brows[3], by pulling lovers' hair, smiling, and whispering in the ears, etc :

216. किं तत्कर्म यदस्तशर्म, रसना किं सा न (च)[4] यारुन्तुदा,
किं तत् प्रेम यदस्थिरं स च पुमान् किंनाम यो निर्गुणः ।
सा किं श्रीरुपभोगमर्हति न या, सेव्यः स किं योऽन्तरं,
नो जानाति, तदस्ति किं विलसितं वेश्यासु यत् कृत्रिमम् ॥
JM 22

217. भ्रूभङ्गैरतिभङ्गुरैः कुटिलितप्रान्तैस्तथा कुन्तलैः
सोपेक्षैरिव चक्षुषोः सरलितापाङ्गैश्च भङ्ग्यन्तरैः ।
आत्मीयां चलचित्तवृत्तिरचनां वेश्या वराकी सदा
यूनां दर्शयतीव ते यदि परं मूढा न तज्जानते ॥ *Ibid*, 47

218. केशाकर्षणकर्मणि व्यवसिता वीर्ये हरन्ती परं
ग्लानिं कामपि तन्वती स्मितमुखी लग्ना च कर्णान्तिके ॥
उत्कम्पं मतिविभ्रमं विदधती यूनां शनैर्निन्दिता
तारुण्यस्य जनापवाद··· ···वेश्या च संदृश्यते ॥ *Ibid*, 51

They inspire confidence with such words as 'O dear, I saw you in my dreams and you thought of other women', or 'you are disloyal to me and, therefore, I cannot sleep all night, waiting for you' :

219. स्वप्ने कामपि संस्मरन् प्रिय मया दृष्टोऽसि तत्ते बलाद्
एवं मां प्रति सांप्रतं किमुचिता निष्कारणं वञ्चना ।
तज्जागर्मि वरं निशासु यदसौ निद्राऽपि मे द्रोहिणी-
त्यालापैर्गणिकागणेन न च को विश्वास्यते कामुकः ॥ *Ibid*, 46

1. *V. l.* चाटूक्ति सानुरागम्
2. *V. l.* विदधाति
3. Cf. text 250.
4. Better च

Such and other tricks help the courtezans win the affection of their paramours deceive them and extract money from them :

220. अर्थोष्मा पितृलालनं विटघटामेलः प्रियंमन्यता
तारुण्यं नगरे स्थितिस्तरलता धीः कामशास्त्रं प्रति ।
सङ्गीतं रजनी विधुर्मधुमदः स्पर्धां सपत्नैस्तथा,
वेश्यानामनुरक्तवित्तहरणे कुर्वन्ति साहायकम् ॥ JM 43

Courtezans display false affection towards their paramours; they are compared with the flame of a lamp at night, which blinds the minds of the paramours, and makes them fall in the hot flame of the lamp and burn to death :

221. मालिन्यं प्रकटीकरोति निविडं नैर्गुण्यमातन्वते(ती)
जीर्णस्नेहपरंपरा विदधते पात्रेऽप्यहो दूषणम् ।
वेश्या दीपशिखेव भाति रजनौ रूपभ्रमान्धीकृतो
यत्रायं कुरुते पतङ्गपतनं हाहा भुजङ्गव्रजः ॥ *Ibid*, 36

(iv)

If courtezans show any feelings towards their paramours, then these feelings are untrue; that is acting :

222. चेतोऽन्तरा न सत्त्वं सत्त्वे सति चारुता प्रयोगस्य ।
न भवति सा वेश्यानां मद्यामिषपुरुषनिहितहृदयानाम्[1] ॥ DKB 799

Properly trained courtezans exhibit love without sincerity like well trained actresses. In that way they gain their paramours' affection. They, like hermits, act in the same way towords young men as towards those deformed[2]; they act thus in order to gain their principal objective—money :

223. मिथ्यैव दर्शयेद्वेश्या तं नटीव सुशिक्षिता ॥ SKSS 10. 57, 62

224. रञ्जयेत्तेन सा पूर्वं दुह्याद्रक्तं ततो धनम् ।
दुग्धार्थं च त्यजेदन्ते प्राप्तार्थे पुनराहरेत् ॥ *Ibid*, 10. 57, 63

225. नटीव कृत्रिमं प्रेम गणिकाऽर्थाय दर्शयेत् ॥ *Ibid*, 2. 12, 94

Vasantasenā, the classical personification of a courtezan, is also compared to an actress, or rather stage-manager, supervising the rehearsal of a new play by Saṃsthānaka who requests Maitreya to repeat[3] to Cāruda-tta the following message : 'This wench with golden ornaments and golden jewels, this female stage-manager looking after the rehearsal of a new play,

1. °नामल्पापि पुरुषहृतहृ° DK.   2. Cf. texts 347–50, 355–65.

this Vasantasenā — she has been in love with you...... [1]:

226. एषा ससुवर्णा सहिरण्या नवनाटकदर्शनेषिता(?नोत्थिता) सूत्रधारीव वसन्त-सेना नाम(नाम्नी) गणिकादारिका[2]··· SA to ŚM 1. 530—3 and 1. 597—600

Owing to their introduction onto the stage, courtezans are trained in the arts and are clever at changing their voices :

227. एषा रङ्गप्रवेशेन कलानां चैव शिक्षया।
स्वरान्तरेण दक्षा हि व्याहर्तुं तन्न मुच्यताम् ॥ BhC 1. 24

In general, they behave like actresses. And so, if they have shown, even for five days, some love to a paramour, it is not done because of their true love for him, but they feel that he still has some money left :

228. यदि नाम पञ्च दिवसांस्त्वयि कुरुते प्रेम धनलवं दृष्ट्वा।
तदपि न रागवती[3] सा कन्दर्पक किं वृथा गर्वः ॥ DK 346

Using their knowledge of acting, they perspire all over their bodies, but their hearts do not become moist (amorous); they tremble but remain as hard as diamonds :

229. स्वेदाम्बुकणोपचिता न चार्द्रता[4] निजनिवासमनसश्च।
आविष्कृतवेपथवो वज्रोपलसारकठिनाश्च ॥ *Ibid*, 311

(v)

They dress up like fools, or coat themselves with magic powder to gain money, or to bring under control even sober men and make them subservient to others :

230. अबुधैरर्थलाभाय[5] पण्यस्त्रीभिरिव स्वयम्।
आत्मा संस्कृत्य संस्कृत्य परोपकरणीकृतः ॥[6] NH 2. 24

231. लक्ष्मीः कार्मणचूर्णाङ्का वेश्येव वशवर्तिनः।
धीरानपि विधायेयं करोत्युन्मार्गवर्तिनः ॥ KR 8. 189

Expensive golden ornaments and expensive silken garments are the ornaments and splendour of courtezans, just as valour and generosity are the ornaments of the sons of kings :

1. Translated by A. W. Ryder, HOS 9 pp. 24 and 21

2. एशा शशुवण्णा शहिलण्णा णवणाडअदंशणुट्ठिदा शुत्तधालिव्व वशन्तशेणिआ णाम गणिआदालिआ कामदेवाअदणुज्जाणादो पहुदि तुमं अणुलत्ता अम्हेहिं वलक्कालणुणीअमाणा तुह गेहं पविट्टा (ŚM. 1. 530—3, and 1. 597—600)

3. *V. l.* रक्तवती

4. *V. l.* अनार्द्रता

5. लुब्धैरप्यर्थ BIS ; अबुधैरर्थलोभेन SV.

6. Also in SV 3213.

232. सुवर्णैः पट्टचैलैश्च शोभा स्याद्वारयोषिताम् ।
पराक्रमेण दानेन राजन्ते राजनन्दनाः ॥ BBh 126

Since their power lies in their dresses, similarly as the power of women lies in their youth, the power of princes in their majesty and the power of children in weeping :

233. बलं वेषश्च वेश्यानां योषितां यौवनं बलम् ।
बलं प्रतापो भूपानां बालानां रुदितं बलम् ॥ (Br Pin BIS 4389)

Courtezans wear beautiful garments in order to attract paramours, but not because of morality; *meretrices pudenda contegunt, ut virorum cupidinem excitent; nec hoc pudoris causa faciunt* :

234. यासां जघनावरणं परकौतुकवृद्धये न तु त्रपया ।
उज्ज्वलवेषा[1] रचना[2] कामिजनाकृष्टये न तु स्थितये ॥ DK 305

They also display their beauty for the same reason. Therefore the aphorism : 'Ornaments that nobody may see and a courtezan, the two things do not hang together', quoted by Madanikā in S'M, is clear :

235. ......अप्रकाशोऽलङ्कारः, अयं च जन इति द्वयमपि न युज्यते[3]...
SA to S'M 4. 118—20

If they show some passion for painting it is not for the purpose of recreation, but for cheating their paramours :

236. मांसरसाभ्यवहारः पुरुषाहतिपीडया न तु स्पृहया ।
आलेख्यादौ व्यसनं वैदग्ध्यख्यातये न तु विनोदाय[4] ॥ DK 306

For the same reason they paint; but although they use shrewd tricks and cheat men they themselves can also be cheated; this is evident from the following question :

237. यासां कार्यापेक्षा सकटाक्षनिरीक्षणेऽपि वेश्यानाम् ।
दर्शनमात्रक्षुभितैर्वञ्च्यन्ते ताः कथं पुरुषैः ॥ *Ibid*, 633

(vi)

Courtezans first show red-hot passion, then they are less passionate and finally completely deprived of any passion :

1. *V. l.* वेषावरणं, वेषाचरणं

2. Better उज्ज्वलवेषारचना

3. ...अप्पकासो अलङ्कारओ; अअं च जणोत्ति दुवेवि ण जुज्जदि; ता उवणेहि दाव; (पेक्खामि दाव) एदं अलंकारअम् (S'M 4. 118-20).

4. *V. l.* विनोदः

238. वेश्यालताः सरागं पूर्वं तदनु प्रलीनतनुरागम् ।
पश्चादपगतरागं पल्लवमिव दर्शयन्ति निजचरितम् ॥[1] KS 8. 126

They are like alcohol (*surā*) to those who are attracted by them, or like the goddess of beauty and good fortune to those who are rich, or like poison to those who lose their money, etc :

239. संसक्तेषु सुरामयी धनगुणाधानेषु लक्ष्मीमयी
स्फीतार्थेषु सुधामयी विषमयी निष्क्रान्तवित्तेषु च ।
वेश्या शङ्कमयी नितान्तकुटिला सद्भावलीनेषु या
देवानामपि सुभ्रु मोहजननी क्षीरोदवेलेव सा ॥ KS 4. 133

(vii)

Using their tricks, courtezans catch paramours as herons catch fish :

240. तत्र बन्धुरसाराख्यमश्वारोहं महाधनम् ।
तीर्थस्थिता सा जग्राह मत्स्यं बकवधूरिव ॥ KS 2. 30

As a fisherman casts an angle into the ocean and pulls by it a fish to cook it on the fire, so casts god of love a woman onto the earth to bait men by her lips :

241. विस्तारितं मकरकेतनधीवरेण
स्त्रीसंज्ञितं बडिशमत्र भवाम्बुराशौ ।
येनाचिरात् तदधरामिषलोलमर्त्य-
मत्स्यान् विकृष्य स [2]पचत्यनुरागवह्नौ ॥[3] BhS' 114

Women are kind to men as long as they see that they are attracted by them ; if they see that a man is in love with them, they pull him out like a fish which has swallowed the bait :

242. कुर्वन्ति तावत् प्रथमं प्रियाणि यावन्न[4] जानन्ति नरं प्रसक्तम् ।
ज्ञात्वा च[5] तं मन्मथपाशबद्धं ग्रस्तामिषं मीनमिवोद्धरन्ति ॥[6]
S'ts 200. 1—2

1. In Nitis'āstra we also find the following aphorism : 'The favours of a courtezan appear like nectar at first, but they soon become poison', (quoted in, B. Brown, : *The Wisdom of the Hindus*, New York, 210).

2. पचतीत्यनु°, पचती ह्यनु° BIS.

3. Also in VS' 74. For different readings in BhS' see BhS' pp. 45—6.

4. *V. l.* योषेन्न, योषिन्न

5. अथ Pts.

6. Also in Pts 1. 193, PtsK 1. 208.

Courtezans, like all women, live on men who are in love with them :

243. षडिमे षट्सु जीवन्ति सप्तमो नोपलभ्यते ।
चौराः प्रमत्ते जीवन्ति व्याधितेषु चिकित्सकाः ॥ MBh 5. 32, 92

244. प्रमदाः कामयानेषु यजमानेषु याजकाः ।
राजा विवदमानेषु नित्यं मूर्खेषु पण्डिताः ॥ *Ibid*, 5. 32, 94

They live on men like a fish on fish and, therefore, have to be on the watch for them day and night, as physicians have for patients[1], merchants for customers, wise men for fools, thieves for careless persons, beggars for landlords, kings for lands, and workmen for the whole world :

245. देशानामुपरि क्ष्मापा[2] आतुराणां चिकित्सकाः ।
वणिजो[3] ग्राहकाणां च मूढानामपि[4] पण्डिताः ॥ PP 1. 117

246. प्रमादिनां तथा चौरा भिक्षुका गृहमेधिनाम्[5] ।
गणिकाः कामिनां चैव[6] सर्वलोकस्य शिल्पिनः ॥ *Ibid*, 118

247. सामाद्यैः[7] सज्जितैः पाशैः प्रतीक्षन्ते दिवानिशम् ।
उपजीवन्ति शक्त्या हि[8] [9]जलजा जलजानिव[10] ॥[11] *Ibid*, 119

and prepare their nets into which young men fall like game and, thus, are caught :

248. इति बहुभिरुपायैः कुट्टनी कामुकानां
कृतसुकृतविहीना वञ्चनां सा कृतघ्ना[12] (?)
वनभुवि मृगबन्धं हन्त पश्यन्ति नित्यं
तदपि हरिणशावाः कूटपाशं विशन्ति ॥ KS 8. 128

They do it by waiting and giving certain signs and holding betel in their hands :

249. स्मराङ्गनाकेलिशुकायमान-करस्थताम्बूलविलासपूर्णा ।
समातृका नापितदत्तहस्ता कान्तां तनुं पण्यदशां नयन्ती ॥ *Ibid* 6. 5

250. सलीलमाक्रान्तिविलोलकाञ्चीरवेण पारावतदत्तसंज्ञा ।
अर्थार्थिनी राजपथप्रकारं हर्म्यं प्रियोत्सङ्गमिवारुरोह ॥ *Ibid*, 6. 6

1. Cf. NHS 3. 34.
2. क्ष्माभृद् ItsK; *V. l.* भूपा
3. वणिजो PtsK.
4. मूर्खाणाम् Pts; *V. l.* शूद्रानाम्, शूद्राणां
5. *V. l.* गहे(?गेह)मेधिनाम्
6. कामुकानां च Pts.
7. सामादि Pts, PtsK.
8. भुञ्जते च यथाशक्ति Pts.
9. जलजाञ्जलजा Pts.
10. यथा Pts.
11. Also in Pts 1. 155–7, PtsK 1. 171–3.
12. Better चकार .

They tempt men by coquettish eyes and wait for paramours on the streets :

251. वालमार्जारिकाह्वानव्याजेनान्यासु वर्त्मनि ।
कटाक्षैः कलयन्तीषु दूरात् कामुकमामिषम् ॥ *Ibid* 3. 23

in order to drain them dry :

252. बहुमित्रकरविदारणलब्धाभ्युदयाः सरोरुहिण्य इव ।
डाकिन्य इव च रक्तव्याकर्षणकौशलोपेताः ॥ DK 316

They do it in fact for money[1] and not for love :

253. वित्तेन वेत्ति वेश्या स्मरसदृशं कुष्ठिनं जराजीर्णम् ।
वित्तं विनापि वेत्ति स्मरसदृशं कुष्ठिनं जराजीर्णम् ॥[2]
BhS'N, Kṣemendra *ad* 1. 89

(viii)

In order to win over men they try to catch as paramours their friends as well, since their prosperity depends on friends :

254. सुहृज्जनार्जनं कुर्यात् पूर्वं वारविलासिनी ।
वेश्यानां पद्मिनीनां च मित्रायत्ता विभूतयः ॥ KS 5. 60

Through friends courtezans can find out the wealth of the men they want to involve, the means by which to deceive their hearts, their characters, and when they are passionate or cold :

255. सुहृद्भिरेव जानाति कामुकानां धनं गुणम् ।
हृदयग्रहणोपायं शीलं रक्तापरक्तताम् ॥ *Ibid*, 5. 61

They have to gain permanent attachments even through secret connections with their friends :

256. महाधनस्य सुहृदां कामिनां प्रेमशालिनाम् ।
प्रच्छन्नसुरतेनापि कुर्यादाराधनं सदा ॥ *Ibid*, 5. 62

(ix)

Courtezans, like goddesses of victory, lure men by displaying a pretended yearninig for them, but do not fulfil their wishes :

257. धीरेव पुंश्चली व्याजौत्सुक्यसंदर्शनेन तम् ।
जयश्रीर्लोभयन्त्यासीन्न तु भेजे समुत्सुकम् ॥ KR 8. 1215

Courtezans, taught by their procuresses their art,[3] know what love means and in order to gain their aim show to men more often untrue

1. Not always. Cf. S'M and BhC.
2. Also in SV 2369.
3. Cf. texts 186—201.

and false love and try, to be completely deprived of real attachment and love :

258. न कुलसमुत्पन्ना अपि [1]भुजङ्गदर्शनसुवेदनाभिज्ञाः ।
कन्दर्पदीपिका अपि रहिताः स्नेहप्रसङ्गेन ॥ DK 313

Having the knowledge of what love means, they make use of it in order to allure paramours. Like men destroying pests, courtezans are considered as being sent on earth by fate :

259. सर्वसौख्यद्तपोधनचौरी[2] सर्वदुःखनिपुणा जनमारी ।
मर्त्यमत्तकरिबन्धनवारी निर्मितात्र विधिनापणनारी[3] ॥ AS 24. 21

(x)

Despite the well-known trickish behaviour of courtezans their coquetry and amour are considered their proper ornament, in the same way as the speed that of horses, splendour of jewels, mercy of kings, sweet voice of singers, charity of rich men, prowess of soldiers, abundance of milk in cows, restraint of ascetics, eloquence of learned men, impartiality of councillors, of witnesses, devotion of servants, good counsels of ministers, silence of truthfulness fools, faithfulness of wives :

260. अश्वे जवो वृषे धौर्यं मणौ कान्तिः क्षमा नृपे ।
हावभावौ च वेश्यायां गायके मधुरस्वरः ॥ S'S' 3. 235

261. दातृत्वं धनिके, शौर्यं सैनिके, बहुदुग्धता ।
गोषु दमस्तपस्विषु विद्वत्सु वावदूकता ॥ Ibid, 3. 236

262. सभ्येष्वपक्षपातस्तु तथा साक्षिषु सत्यवाक् ।
अनन्यभक्तिर्भृत्येषु सहितोक्तिश्च मन्त्रिषु ॥ Ibid, 3. 237

263. मौनं मूर्खेषु च स्त्रीषु पातिव्रत्यं सुभूषणम् ।
महादुर्भूषणं चैतद् विपरीतममीषु च ॥ Ibid, 3. 238

(xi)

Courtezans in India, as well as all other women who secretly have intercourse with men, go to their homes in the evening. It is immaterial to them, whether it is thundering or lightening, hot or cold,—they hurry to their paramours :

264. मेघा वर्षन्तु गर्जन्तु[4] मुञ्चन्त्वशनिमेव वा[5] ।
गणयन्ति न शीतोष्णं [6]रमणाभिमुखाः स्त्रियः ॥ S'M 5. 16

1. *V. l.* भुजङ्गदशनकृत°
2. *V. l.* °चोरी
3. *V. l.* °पंननारी; °परनारी (see AS p. 304).
4. *V. l.* गर्जन्तु वर्षन्तु
5. *V. l.* च
6. *V. l.* दयिताभि°

Although they try not to be seen and are confined in the clouds like a lightning flash, yet the perfume wafted by the breeze and the jingling ornaments betray them:

265. कामं प्रदोषतिमिरेण न दृश्यसे त्वं
सौदामनीव जलदोदरसंनिरुद्धा ।
त्वां सूचयिष्यति हि वायुवशोपनीतो
गन्धश्च शब्दमुखराणि च भूषणानि ॥ BhC 1.18

These jingling and glittering ornaments of courtezans are so proverbial that in a poetical description of spring, forests are compared with glittering courtezans:

266. प्रस्खलत्कोकिलालापा गायन्त्यो भृङ्गशिञ्जितैः ।
वेश्या इव मधुक्षीबा विरेजुर्वनराजयः ॥ KS 7.5

(xii)

It may be pointed out that the characteristic behaviour of courtezans is well-known that we find in DKD as an example of the *nibhṛtā* puzzle (3. 102), the question in which the author asks: which are the females that leave the males after having robbed them and gone to others; and which attract (gather) people (things) by all thinkable tricks and are not courtezans:

267. हृतद्रव्यं नरं त्यक्त्वा धनवन्तं व्रजन्ति काः ।
नानाभङ्गिसमाकृष्टलोका वेश्या न दुर्धराः ॥ DKD 3.117

The answer is rivers (*nadyaḥ*) which leave mountains, rob them of wood and stream to the sea; they gather together other wave-rich waters (*nānābhaṅgin*) and cannot be stopped.

CHAPTER VI

On Qualities of Courtezans : Beauty and Youth

(i)

Courtezans should possess good qualities to be able to attract people and gain money. The first and most important good quality of courtezans, which is also their ornament, is—beauty and youth, for these are considered the roots of love[1] :

268. अर्थस्य मूलं निकृतिः क्षमा च कामस्य मूलं च वपुर्वयश्च ।
धर्मस्य मूलं च दया दमश्च मोक्षस्य मूलं परमाः क्रियास्तु ॥
SB 105 [594]

(ii)

Courtezans charm men by their beauty. The burden of their breasts yields before the burden of their hair ; the burden of their hair, the burden of their breasts ; and the burden of their hips the burden of their hair and breasts[2] :

269. कचभारात् कुचभारः कुचभाराद्भीतिमेति कचभारः ।
कचकुचभाराज्जघनं कोऽयं चन्द्रानने चमत्कारः ॥ BBh 290

The pair of their feet yields before their faces ; their lips and row of teeth before their voices ; the pair of their breasts before their hair and the pair of their eyes before their waists[3] :

270. वदनात् पदयुगलीयं वचनादधरश्च दन्तपङ्क्तिश्च ।
कचतः कुचयुगलीयं लोचनयुगलं च मध्यतस्त्रसति ॥ *Ibid*, 291

The beauty of courtezans is *inter alia*, described also in HP (when they prepare pleasure-baths in the harem of the king)[4] :

271. लीलामज्जनमङ्गलो(?ले)पकरणस्नानीयसंपादिनः
सर्वान्तःपुरवारविभ्रमवतीलोकस्य ते संप्रति ।

1. Beauty and youth are also the condition for young girls to become *gaṇikas*. Cf. L. Sternbach : *Legal Position of Prostitutes according to Kauṭilya's Arthaśastra*, JAOS 71. 1.

2. Ascribed to Kālidāsa. 3. Reply of Bhoja.

4. According to KAr *rūpajīvas*, and not *dasīs*, are allowed to enter the harem of the king and prepare the bath (KAr 41. 18—20). Cf. L. Sternbach : *Legal Position of Prostitutes according to Kauṭilya's Arthaśastra*, 6, JAOS 71. 1.

आयासस्खलदंशुकाव्यवहितच्छायावदातैः स्तनै-
स्त्विष्टापरशातकुम्भकलशैवाऽलंकृता स्नानभूः ॥ HP 1.11

(iii)

Ugly courtezans are the object of mockery in the world in the same way as stupid Brahmans, or aged persons confined to home-life, or poor men in love, or rich penitents, or avaricious kings, or *bhikṣus* fond of pleasure, or old *viṭas*, etc :

272. मूर्खो द्विजातिः स्थविरो गृहस्थो गृही[1] दरिद्रो धनवांस्तपस्वी[2] ।
वेश्या[3] कुरूपा[4] नृपतिः कुधर्मो[5] लोके षडेतानि विडम्बितानि ॥[6]
VaH 5

273. भिक्षुर्विलासी विधनश्च[7] कामी वृद्धो विटः प्रव्रजितश्च[8] मूर्खः ।
वेश्याऽङ्गना रूपविलासहीना महीतले दुश्चरितानि पञ्च ॥
SB 161 [4587]

Ugly courtezans[9] do not deserve consideration, like physicians addicted to drunkenness, unskilful actors, Brahmans without knowledge, cowards in war, slow horses, dull recluses, kings who have bad counsellors, countries full of turbulence, or a young unfaithful wife[10] :

274. वैद्यं पानरतं नटं कुपठितं स्वाध्यायहीनं द्विजं
युद्धे कापुरुषं हयं गतरयं मूर्खं परिव्राजकम् ।
राजानं च कुमन्त्रिभिः परिवृतं देशं च सोपद्रवं
भार्यां यौवनगर्वितां पररतां मुञ्चन्ति[11] शीघ्रं बुधाः ॥[12] VaH 6

(iv)

Youth of courtezans charms men and is like nectar, just as some poetry :

275. सुधामयानीव सुधां गलन्ति विदग्धसंयोजनमन्तरेण ।
काव्यानि निर्व्याजमनोहराणि वाराङ्गनानामिव यौवनानि ॥ BBh 119

1. कामी ṢR
2. धनवान् तपस्वी ṢR.
3. वेस्या ṢR.
4. कदर्यः BIS.
5. कदर्यः ṢR; °र्यो BIS.
6. Also in ṢR 3 in HKS *Kavyakalapa* 5 (92), *Kavyasaṁgraha* 3 (21), VaN 5.
7. निध° BIS.
8. °जिनश्च BIS.
9. Women inclined to wantonness.
10. Compare a Russian aphorism : "Beauty of chaste is virtue, that of a courtezan a quality" (S. G. Champion : *Racial Proverbs*, London) ; and a Hindustani aphorism : 'बने फिरे बेस्वा खोले फिरे केस्वा' : a woman with her hair down is a courtezan (Fallon : *Dictionary of Hindustani Proverbs*).
11. मुञ्चन्तु BIS.
12. Also in VaN 6, NPH 3, *Kavyakalapa* and *Kavyasaṁgraha*.

However, courtezans should not forget that as their youth passes away, so does their beauty :

276. रूपं क्षणस्वीकृतरङ्कमांसग्रासप्रसङ्गाकृतकामदोषा ।
[1]केशग्रहणैव जरा जनानां वेश्येव वित्तं कवलीकरोति ॥ KD 4. 5

This maxim is more important for courtezans, since they live on their youth :

277. वेश्याश्च यौवनाजीवा जीववद्रक्ष यौवनम् । HPP 2. 3226

Age can adorn kings, ministers, physicians, ascetics, but is detrimental to courtezans, athletes, singers and servants :

278. अलङ्करोति हि जरा राजामात्यभिषग्यतीन्[2] ।
विडम्बयति[3] पण्यस्त्री-मल्ल-गायक-सेवकान्[4] ॥[5] HK 52. 7

We find very often in the Sanskrit literature warnings of procuresses that youth passes quickly and with it good luck and happiness :

279. अयं मुखसरोरुहभ्रमरविभ्रमः सुभ्रुवां
कुचस्थलकुरङ्गकः पृथुनितम्बलीलाशिखी ।
न यौवनमदोदयश्चरति चारुकान्तिच्छटा-
कुलत्रिवलिकूलिनीपुलिनराजहंसश्चिरम् ॥ KS 4. 119

280. प्रथम······································ ।
··················नां पुष्पवतीनां लतानां च ॥ *Ibid*, 1. 48

And so we read that the splendour of youthful breasts of courtezans wilt quickly ; it is of short duration like lightning :

281. ज्येष्ठेन तावत् परमेष्ठिनैव विचारशून्येन कृतं किमेतत् ।
यत्कामिनीपीनपयोधराणां विद्युद्विलोला किल यौवनश्रीः ॥ *Ibid*, 4. 22

Their youth passes even quicker than that of men : 'Yesterday she was a young girl, today she is a woman, and tomorrow she will be an old woman' :

282. आसन्नयौवनस्त्वं दुहितुर्मे यौवनं त्वया प्रायः ।
क्षपितमलक्ष्यं स्त्रीणां गलति हि सहसैव तारुण्यम् ॥ *Ibid*, 8. 98

283. स्थिरयौवनाः प्रकृत्या पुरुषाः किल तालसालसंकाशाः ।
ह्यः कन्यकाद्य तरुणी प्रातर्वृद्धा भवत्येव ॥ *Ibid*, 8. 99

1. *V. l.* भोग°
2. °भिषग्वरान् BIS.
3. विनम्बयति BIS.
4. पण्यश्री मन्त्रगायकसेवकान् BIS.
5. Also in SB 93, 288 [628].

after spring comes the rainy season and then the autumn .

284. तनुवल्लीवसन्तश्रीर्वदनेन्दुशरन्निशा ।
पयोधरोद्गमप्रावृद् चपला यौवनद्युतिः ॥ KS 4. 117

285. तारुण्ये तरले [1]सुभ्रूर्भ्रमद्भ्रूभङ्गविभ्रमे ।
स्त्रीणां पीनस्तनाभोगा भोगा द्वित्रिदिनोत्सवः ॥ *Ibid*, 4. 118

(v)

With the perishing youth the crowd of courtezans' paramours also perishes :

286. आलानमुन्मूल्य सुखाभिधानं तारुण्यनागे गमनोद्यतेऽस्मिन् ।
पलायते कामिगणोऽङ्गनानां विमर्दभीत्येव कुचाः पतन्ति ॥ KS 4. 120

Therefore courtezans prosper as long as youth lasts :

287. अनेन यावद्यौवनं तावद्दिनानुदिनं धनार्जनं क्रियते ॥ PT 136. 9

They lose their source of income when they grow old, and are advised by procuresses not to lose time as long as they are young, because if once youth passes it does not return :

288. अयं पीनस्तनाभोगसौभाग्यविभवोचितः ।
द्रविणोपार्जनस्यैव कालः कुवलयेक्षणे ॥ KS 1. 46

289. खला इवातिचपलाः कृतालिङ्गनसंगमाः ।
न गताः पुनरायान्ति बाले यौवनवासराः ॥ *Ibid*, 1. 47

290. कुरु चित्तार्जनं[2] तूर्णं (नित्यो)[3] भवति योषिता ।
[4]न यौवनसहायोऽयं तनये कायविक्रमः ॥ *Ibid*, 4. 116

Then they have to abandon their pride, although sometimes they gain happiness but not simply through youth, because if an aged woman of *hastinī* type is at hand, let a damsel of *hariṇī* type rot in wilderness :

291. रूपवत्यद्भुतास्मीति कान्ते त्याज्यस्त्वया मदः ।
वने मयूराः शुष्यन्ति बलिमश्नन्ति वायसाः ॥ *Ibid*, 4. 124

292. न तु यौवनमात्रेण लभन्ते ललनाः श्रियम् ।
भोगार्हा वृद्धकरिणी तरुणी हरिणी वने ॥ *Ibid*, 4. 123

Old courtezans, like cold halls in wintertime, or rows of lamps in daytime, or garlands of faded flowers, are not worth anything to anybody :

293. शीतशालेव शिशिरे दीपमालेव वासरे ।
जीर्णा निर्माल्यमालेव वेश्या कस्योपयुज्यते ॥ *Ibid*, 2. 56

1. Better °सुभ्रूभ्रमद्° 2. Better वित्तार्जनम्
3. The text broken, word in brackets is supplied. 4. नवयौवन°

Women who grow old give up adultery and become faithful :

294. अशक्तस्तु भवेत् साधुर्ब्रह्मचारी च निर्धनः ।
व्याधिष्ठो[1] देवभक्तश्च वृद्धा नारी पतिव्रता ॥ CND 17. 6

When they grow old, bad luck awaits them :

295. क्रीडावल्लीकुसुमसमये रागपद्माकरार्के
दर्पोधाने वदनशशभृत्कौमुदी कार्तिकेऽस्मिन् ।
याते मुग्धद्रविणतुलया यौवने कामिमित्रे
पण्यस्त्रीणां व्रजति सहसा दुर्दशाशेषतां श्रीः ॥ KS 4. 122

Shame is brought upon them, particularly if they feel passion for young men[2] :

296. बाल्ये तावदयोग्या पश्चादपि वृद्धभावपरिभूता ।
तारुण्ये रागहृता यदि गणिका भ्रमतु तद्भिक्षाम् ॥ DK 532

They are then unable to sell anything :

297. प्रसवहृतयौवनानामधोमुखे लज्जयेव कुचयुगले ।
भवति न पण्यवधूनां विक्रयचर्चा तृणेनापि ॥ KS 8. 102

and are in a worse position than men, who can live on their knowledge and experience; old courtezans can live only on charity :

298. स्थविरत्वे पुरुषाणां भवन्ति सुखजीविकाः परिज्ञानैः ।
यौवननाशे वेश्या यदि परमटति स्फुटं भिक्षाम् ॥ *Ibid*, 8. 103

particularly those who have neglected to gain and collect money.[3] They per force become nuns or female devotees :

299. याभिर्यौवनसमये रागेण धनार्जनं परित्यक्तम् ।
ता एताः पर्यन्ते भस्माङ्ग्यश्चीवरिण्यश्च ॥ *Ibid*, 8. 112

just as thieves who lose their vigour become good men, or as ill-looking wives become faithful to their husbands, or as sick persons become pious :

300. अशक्तस्तस्करः साधुः कुरूपा चेत् पतिव्रता ।
रोगी च देवताभक्तो वृद्धा वेश्या तपस्विनी ॥[4] CTP 398

1. व्याधितो BIS.
2. They have then to live on charity. Cf. texts 299—302.
3. Cf. text 296.
4. Cf. the Konkani proverb : चेडि मंथारी जाल्लारी पतिव्रता जत्ता ? चेडी म्हातारी जाल्यार पतिव्रता जाता ? (Can a courtezan be called a chaste women when she becomes aged ? Chavan, V.P. : *The Konkani Proverbs*, Bombay). चेडीस् are people living in Cochin and Travancore speaking Konkani ; they are sometimes called देवदासीः since their women are connected with dancing in temples.

It is known that courtezans are first servants, then courtezans, afterwards old procuresses, and in the end, when they are completely without funds, female devotees[1] :

301. पूर्वं चेटी ततो वेटी पश्चाद् भवति कुट्टनी ।
सर्वोपायपरिक्षीणा वृद्धा वेश्या तपस्विनी ॥[2] SP 4052

or, shortly, that old courtezans are female devotees :

302. वृद्धा वेश्या तपस्विनी CTP 398

1. we find in classical Sanskrit many examples of old courtezans who became procuresses. Cf. L. Sternbach, : *Legal Position of Prostitutes according to Kauṭilya's Arthaśastra*, JAOS 71. 1.

2. Also in ZDMG 27. 22.

CHAPTER VII

On Courtezans' Obligation to Many and Any

(i)

Because of the known avarice of courtezans and their everlasting thirst for gaining more and more money they are advised by procuresses to have intercourse with as many men as possible, particularly as long as they are young[1]. They are advised that their beauty should not be enjoyed by one man alone :

303. कुचकाञ्चनकलशवती नितम्बसिंहासना स्मितच्छत्रा ।
एकपुरुषोपसेव्या नूनं त्वं रतिरमणराज्यश्रीः ॥ KS 8. 113

and, therefore, being young they sport with men day and night :

304. भूरिभाग्यभरैः सक्ता सा कामिकुसुमोच्चये ।
लेभे संभोगविश्रान्तिं न रजन्यां न वासरे ॥ *Ibid*, 2. 14

The procuress Mohanī advises in PT. the courtezan Dohanī that her youth should not be wasted by embracing one man only, since to courtezans, amorous sport with many men is proper :

305. पुत्रि किमेतद् यदेकमेवालिङ्ग्य यौवनं विफलीकरोषि । वेश्यानामनेकैः सह रमणक्रीडोचिता ॥ PT 136. 6-7

There is one man leaving as another enters, whilst a third is waiting at the door :

306. निर्यात्येको विशत्यन्यः परो द्वारि प्रतीक्षते ॥ PT 136. 8

(ii)

Therefore courtezans lead an independent life. Although they take others' money, they do not become slaves. On the contrary, they are clever enough to overpower men. They have the whole world under their control and are, therefore, proverbial as persons who do not suffer under anybody's authority, an aim which has to be achieved by all :

307. तदर्थं (सा) गृहीत्वापि तदधीना न जायते ।
वेश्या तथाविधा वापि वशीकर्तुं नरं क्षमा ।
नेयात् कस्य वशं तद्वत् स्वाधीनं कारयेज्जगत् ॥ SS 3. 136

1. Cf. texts 275-285.

They enjoy unlimited freedom and unbounded pleasure of intercourse with any man they like. Because of that they are envied by some women who think, sighing, that fortunate are courtezans who enjoy life without limitation with many young men:

308. बहुविधतरुणनिरर्गलसंभोगसुखार्थभोगिनी वेश्या ।
धन्येति वदन्ति सदा सोच्छ्वासा निर्जने नार्यः ॥[1] KK 3. 16

(iii)

Women generally, as do courtezans, like to have one man in their heart, another on their lips and have enjoyment with still another[2]. The same idea is beautifully expressed in S'M, where we read:

"One man perhaps may hold her[3] heart in trust,
She lures another with coquettish eyes,
Sports with another in unseemly lust,
Another yet her body satisfies[4]."

309. अन्यं मनुष्यं हृदयेन कृत्वा अन्यं ततो दृष्टिभिराह्वयन्ति[5] ।
अन्यत्र मुञ्चन्ति मदप्रसेकमन्यं शरीरेण च कामयन्ते ॥ S'M 4. 16

The same verse is often repeated in other versions:

310. जल्पन्ति सार्धमन्येन[6] पश्यन्त्यन्यं सविभ्रमाः[7] ।
हृद्गतं[8] चिन्तयन्त्यन्यं प्रियः को नाम योषिताम्[9] ॥[10] PP 1. 105

or almost identically:

311. जल्पन्ति [11]सार्धमन्येन पश्यन्त्यन्यं सविभ्रमाः[12] ।
हृदये[13] चिन्तयन्त्यन्यं न स्त्रीणामेकतो रतिः[14] ॥[15] CND 16. 2

1. Cf. text 349, where mention is made of the unlimited freedom of courtezans.
2. *Sūtrakṛtaṅga* 1. 24, Jaina-sūtras, SBE.
3. The text refers to women in general, but applies also to courtezans.
4. Translated by A. W. Ryder, HOS 9, p. 62.
5. *V. l.* °ह्वयन्त्यः
6. जल्पन्त्यन्येन वै सार्धम् BIS; समम् BIS; *V. l.* जल्पति सार्धम्
7. सविभ्रमम् BIS, °अन्यविभ्रमयैः 8. हृदये BhS'.
9. °एकतो रतिः योषिताम् BIS.
10. Also in Pts 1.135, PtsK 1.151, S'V 3.13, SB 23, SRBh 348. 5, SV 2771, SRH 54.2, SRK 115. 13. For different readings in BhS' see BhS' p. 97.
11. *V. l.* समम् VC. 12. *V. l.* °भ्रमम् S'P.
13. हृद्गतम् VC.
14. स्त्रीणां गतिरनेकधा BSI; प्रियः को नाम योषिताम् VC.
15. Also in VC sr VI. 1-9, S'P 1497.

312. नयनविकारैरन्यं वचनैरन्यं विचेष्टितैरन्यम्।
रमयति सुरतेनान्यं स्त्री वहुरूपा स्वभावेन॥ KK 3. 14

or in a more elaborate way:

313. एकेन स्मितपाटलाधररुचो जल्पन्त्यनल्पाक्षरं
वीक्षन्तेऽन्यमितः स्फुटत्कुमुदिनीफुल्लोल्लसल्लोचनाः।
दूरोदारचरित्रचित्रविभवं ध्यायन्ति चान्यं धिया
केनेत्थं परमार्थतोऽर्थवदिव प्रेमास्ति वामभ्रुवाम्॥[1] Pts 1. 136

or in Prakrit in HK:

314. अन्नं रम्मइ निरक्कइ अन्नं चिन्तेइ भासए अन्नम्।
अन्नस्स देइ दोसं कवडकुडी कामिणी विअडा॥ HK 9. 4

Referring particularly to courtezans, Amitagati characterizes them in a similar way saying that they take one into their heart, invite another with coquettish eyes, while they make love to a third who possesses money; and he, therefore, asks why one can love a courtezan:

315. संदधाति हृदयेऽन्यमनुष्यं यान्यमाह्वयति दृष्टिविशेषैः।
अन्यमर्थिनमतो भजते तां को बुधः श्रयति [2]पण्यपुरन्ध्रीम्॥ AS 24. 5

(iv)

According to the advice of procuresses courtezans should not discontinue their profession after having gained money, because what one eats today does not still his hunger of tomorrow:

316. भुक्तं मयास्य वित्तं दाक्षिण्यमिति प्रनष्टविभवेऽपि।
मा त्वं कृथाः सुमध्ये ह्यो भुक्तं नाद्य तृप्तिकरम्॥ KS 8. 114

(v)

They should not love any man, because courtezans who fall in love do not obtain wealth:

317. तच्च नास्त्यनुरागिण्या रागं वेश्या त्यजेदतः॥ SKSS 10. 57. 61b

'for rosy red, love's proper hue, is the harbinger of eclipse to the courtezans as to the evening twilight'[3]:

318. दोषाग्रदूतो रागो हि वेश्यापश्चिमसन्ध्ययोः॥ *Ibid*, 57. 62a

Procuresses ask with indignation what busines courtezans can have with affection and admonish them not to forget this principle[4]:

319. क्वानुरागः क्व वेश्या त्वमिति ते विस्मृतं कथम्? *Ibid*, 12. 93a

1. Also in PtsK 1. 152.
2. *V. l.* पुण्य°
3. Translated by C. H. Tawney 2.4.
4. They should rather touch a dead body than a poor man. Cf. text 69.

Courtezans should abandon love because such feeling is not proper for them:

320. अयि हारलते संहर हरहुंकृतिदग्धदेहसंक्षोभम् ।
सद्भावजानुरक्तिर्नहि रम्या पण्यनारीणाम् ॥ DK 276

They must never show devotion to their paramours and, if they fall in love, they should not disobey their mothers or grandmothers:

321. गणिकायाश्च गम्यं प्रति सज्जतैव न सङ्गः । सत्यामपि प्रीतौ न मातुर्मातृकाया वा शासनातिवृत्तिः ॥ DD 84. 2-4

If they were in love with one man, they would be derided:

322. कामोद्वेगगृहीतं[1] धूर्तैरुपहस्यमानश्रृङ्गारम् ।
दारिद्र्यहतं यौवनमबुधानां केवलं विपदे ॥ DK 631

in the same way as are courtezans who are attached to one man, because courtezans pride themselves of having intercourse with many men:

323. त्वां त्वय्येकासक्तामन्या अनेकपुरुषसङ्गाहंकृता रहस्युपहसन्ति ॥ PT 136. 10

(vi)

This kind of pride on the part of courtezans themselves or their procuresses is very often found in Sanskrit literature where the lives of courtezans in their quarters are described. And so, procuresses gain time by saying to *viṭas* who come to visit courtezans, that the night is long and that new paramours have come to visit their daughters who are still young:

324. निशा दीर्घा नवः कामी तनयेयं कनीयसी ।
व्यत्येति[2] कालहाराय वृद्धावर्गे कथोद्यते ॥ KS 3. 25

Sometimes courtezans themselves complain to their clients and ask why they have come too late since they cannot receive anybody as long as other men, whom they have already received, are still with them:

325. गृहीतस्योपरि कथं गृह्यते ग्रहणं पुनः ।
पूर्वं किं नागतोऽस्तीति वदन्तीष्वपरासु च ॥ *Ibid*, 3. 14

or say that they have many paramours who like dogs are lying in their home, or have just left it, or wait outside :

326. निर्गच्छतां प्रविशतां प्रतिपालयतां वहिः ।
वभूव तद्गृहे संख्या न शुनामिव कामिनाम् ॥ *Ibid*, 2. 15

DK mentions that one courtezan is taken by a strong man, while another does not want to let out her handsome paramour, and a third one

1. *V. l.* कामोद्वेगि°   2. *V. l.* व्यप्रेति ।

spends her time in drinking with another :

327. काचिद्वलिना क्रान्ता काचिन्न जहाति कामिनं रुचिरम् ।
अन्या पानकगोष्ठ्यां नयति दिनं प्रीतकैः सार्धम् ॥ DK 772

or that one courtezan waits at the door of her house in expectation of men who might come to visit her, while the procurer after having received a bribe would say that she cannot accept anybody since she is menstruating :

328. नोत्सृजति सततमेका पुरुषागमनाशया गृहद्वारम् ।
शूलापालः कथयति लब्धोत्कोचो रजस्वलामपराम् ॥ *Ibid*, 773

Sometimes courtezans complain that one man is inside the house, another has just arrived, whilst the third has caught a persistent cramp :

329. एकः स्थितोऽन्तः प्राप्तोऽन्यः परस्याद्यैव दुर्ग्रहः ।
किं करोमीति जननीं पृच्छन्तीष्वपरासु च ॥ KS 3. 24

But courtezans try to gain as much money as possible, and, therefore, receive their paramours everywhere : at wells, in water-shelters, in parks, in houses of cooks or flower merchants, or in the homes of their friends:

330. कूपे प्रपायामुद्याने सूदपौष्पिकवेश्मसु ।
सखीगृहे च तुल्याप्तान् सा सिषेवेऽह्नि कामुकान् ॥ *Ibid*, 2. 16

and even leave other occupation (on the stage) in order to serve men who come to visit them :

331. रङ्गगतापि क्षुद्रा शृणोति यत् परिचितं गृहायातम् ।
उद्दिश्य चापि कार्यं व्रजति ततः प्रकृतमुत्सृज्य ॥ DK 774

In the course of a night courtezans sleep with many ; first with a drunkard and, if he lies on the bed like a child, she goes to another, and, if he falls asleep, to a third, and then to a fourth under the pretext of visiting a sick friend :

332. क्षपारम्भे क्षीवं शिशुकमिव निक्षिप्य शयने
जगामान्यं तस्मिन् सुरतघननिद्रापरमपि[1] ।
निशाशेषे शूलाकुलनिजसखीवेश्मगमना-
पदेशेनान्यं सा सततमगमत् स्वक्रयभरे ॥ KS 2. 17

but they accept men also during the day and prepare their home for the night :

333. दिनकामुकनिर्माल्यमाल्यताम्बूलिनीं भुवम् ।
संमृज्य सज्जशय्यासु वेश्यास्वन्यप्रतीक्षया ॥ KS 3. 12

1. Better °सुरतघननिद्रेऽपरम्°

because their paramours come to them in the evening and leave them the next morning with the coming of the sun, as lamps die out with the coming of light:

334. आसन्नमित्रागम[1]मुच्यमानसमागमे वासरवल्लभस्य ।
निर्यान्ति दीपा इव रात्रिभोग्या पश्य प्रभाते गणिकागृहेभ्यः ॥ KS 6. 8

Courtezans after the departure of their paramours in the morning are compared by procuresses to night-lotus flowers which, with the arrival of the morning are deprived of the moon :

335. चक्राह्ववधू[2]प्रियतमसंघट्टनसमयसंप्राप्त्या ।
शशिना वियुज्यमाना कुमुदिनि किं क्षीणपुण्यासि ॥ DK 504

(vii)

Courtezans serve well anyone who pays them ;

336. वेतनलाभाद्बहवः सेव्यन्ते सौष्ठवेन पञ्चजनाः ।
विश्राम्यति यत्र मनः स तु दुष्प्रापः सहस्रेषु ॥[3] DK 695

337. वित्तमात्रोपाधिकसकलपुरुषानुरागा सामान्यवनिता । BhR 31

even if he were a murderer of a Brahman ;

338. ब्रह्महापि नरः पूज्यो यस्यास्ति विपुलं धनम् ।
शशिनस्तुल्यवंशोऽपि निर्धनः परिभूयते ॥[4] NHJ 2. 3

therefore, nobody can expect them to behave naturally ;

339. अज्ञातनामवर्णेष्वात्मापि ययार्प्यते धनांशेन ।
तस्या अपि सद्भावं मृगयन्ते मोघसंकल्पाः ॥ KK 4. 12

since no one is worth of being loved, or hated by courtezans ;

340. सर्वाङ्गिना तु वेश्या सम्यगसौ लिप्सते धनं कामात् ।
निर्गुणगुणिनोस्तस्या न द्वेष्यो न प्रियः कश्चित् ॥ RK 12. 39

they do not discriminate among men who pay their fee ;

341. उज्झितवृषयोगा अपि रतिसमये नरविशेषनिरपेक्षाः ।
कृष्णौकाभिरता अपि हिरण्यकशिपुप्रियाः सततम् ॥ DK 314

and can be taken by anyone, even passers-by ;

342. किं तया क्रियते लक्ष्म्या या वधूरिव केवला ।
या तु[5] वेश्येव सामान्या[6] पथिकैरपि[7] भुज्यते ॥[8] CND 16. 12

1. Better °मसूच्यमान°
2. *V. l.* °वधूः
3. However, courtezans despise poor men.
4. Also in CNS 68, SKD (निर्धन).
5. न Pts 2 and 5; Pts, SV.
6. सामान्य BIS.
7. उप Pts 2 and 5, PtsK.
8. Also in Pts 2. 134, 5. 37, PtsK 2. 141; SV. 507.

They have no right to choose men. Therefore, men do not need to court them; they conquer courtezans. This conception can be found in a verse of Pts, where it is said that ninnies court fortune and difficult women in reveries only, while bold men conquer fortune as well as courtezans, paying courage as the only price:

343. दुर्लभा स्त्रीव चित्तेन लक्ष्मीः संसेव्यतेऽलसैः।
पण्यस्त्रीवोद्यतैश्चैव युद्धे वीर्यधनप्रदैः ॥ Pts 3. 149

Courtezans, after having taken their fee, have to serve anybody, irrespective of their love or hate for him. In S'M and BhC *viṭa* expresses this thought in the following beautiful manner:

"Remember, you are common as the flower
That grows beside the road; in bitter truth,
Your body has its price; your beauty's dower
Is his, who pays the market's current rate:
Then serve the man you love, and him you hate"[1].

344. तरुणजनसहायश्चिन्त्यतां वेशवासो
विगणय गणिका त्वं मार्गजाता लतेव।
वहसि हि धनहार्यं पण्यभूतं शरीरं
सममुपचर भद्रे! सुप्रियं[2] वाप्रियं वा[3] ॥[4] S'M 1. 31

Then *viṭa* repeats his words to Vasantasenā that she will serve those she loves or hates:

345. ननूक्तमेव मया भवतीं प्रति "सममुपचर भद्रे सुप्रियं चाप्रियं च"[5] ॥
Ibid, 8. 234

Viṭa also states :—

"The wisest Brahman and the meanest fool
Bathe in the selfsame pool;
Beneath the peacock, flowering plants bend low,
No less beneath the crow;
The Brahman, warrior, merchant, sail along
With all the vulgar throng.
You are the pool, the flowering plant, the boat;
And on your beauty every man may dote."[6]

1. Translated by A. W. Ryder, in HOS 9, p. 13.
2. *V. l.* चाप्रि इ(?)यं
3. *V. l.* च BhC.
4. Also in BhC 1,7.
5. *V. l.* वा प्रियं वा
6. Translated by A.W. Ryder, in HOS 9, p. 13.

346. वाप्यां स्नाति विचक्षणो द्विजवरो मूर्खोऽपि वर्णाधमः
फुल्लां नाम्यति वायसोऽपि हि लतां या नामिता बर्हिणा ।
ब्रह्मक्षत्रविशस्तरन्ति च यया[1] नावा तथैवेतरे
त्वं वापीव लतेव नौरिव जनं वेश्यासि सर्वं भज ॥
S'M 1. 32

(viii)

Courtezans whose only aim is to gain money, never hate men deprived of good qualities, but do not love those endowed with them :

347. सामान्यवनिता वेश्या सा वित्तं परमिच्छति ।
निर्गुणेऽपि न विद्वेषो[2] न रागः[3] स्याद् गुणिन्यपि[4] ॥[5] RS'T 1. 120

348. निर्गुणानपि न द्वेष्टि न रज्यति गुणिष्वपि ॥ VS III b

They are equal to those whom they love or not :

349. तस्माद्विदेशं गच्छामि नेच्छाम्युच्छृङ्खलां स्थितिम् ।
कथं रक्तविरक्तानां तुल्या स्वायत्ततां[6] सहे ॥ KS 1. 34

(ix)

Courtezans are destined to serve travellers and not to show exhaustion to anybody as a procuress says in S'to to Ganādhya :

350. तथैवमस्मदीया तनया रथ्यापण्याङ्गना भास्वत्कर्पदकं
गृहीत्वा पानीयं पायय तादृक्क्लमभावोद्भाविनी न भवति ॥ S'ts 354. 5. 6

(x)

In Sanskrit literature we find different texts stating that courtezans have to treat every man equally, irrespective as to whether he is young or old ; sick or strong ; of noble family or a vulgar person ; handsome or ugly ; delicate or rough. A man can be foolish, self-willed, nasty, deformed, or blind, or even a leper; he pays his fee and is 'a man' and, therefore, is good for courtezans as well as for women. Courtezans, after having checked other paramours, serve even stable men, elephant keepers or the lowest people, such as workmen (*śilpa*) :

351. प्रवयसि यौवनशालिनि हीनकुले सत्कुलप्रसूते च ।
रोगवति दृढशरीरे समचित्ता योगिनश्च गणिकाश्च ॥ DK 92

1. *V. l.* यथा
2. *V. l.* पि न च द्वेषो ; विद्वेष्यो
3. नानुरागो (or गुणि°)
4. *V. l.* गुणेष्वपि ; न दोषः स्यान्नानुरागो गुणिन्यपि
5. Compare text 223-5, 354-64.
6. Better तुल्यास्वायत्ततां

352. समो यूनि शिशौ वृद्धे विरूपे रूपवत्यपि।
वेश्याजनोऽयं [1]मुनिवत् सदार्थं[2] परमश्नुते ॥ SKSS 10. 57, 64

353. या बालेऽपि सरागा वृद्धेष्वपि विहितमन्मथावेगा।
क्लीवेष्वपि कान्तदृशः साकाङ्क्षा दीर्घरोगेऽपि[3] ॥ DK 310

354. जात्यन्धाय च दुर्मुखाय च जराजीर्णाखिलाङ्गाय च
ग्रामीणाय च दुःकुलाय[4] च गलत्कुष्ठाभिभूताय च।
यच्छन्तीषु[5] मनोहरं निजवपुर्लक्ष्मीलवश्रद्धया[6]
[7]पण्यस्त्रीषु विवेककल्पलतिकाशस्त्रीषु रज्येत कः ॥[8]
BhS 109

355. छन्नकामसुखार्थाज्ञस्वतन्त्राहंयुपण्डकान्।
रक्तेव रञ्जयेदाढ्यान् निःस्वान् मात्रा विवासयेत् ॥ DhD 2. 34

356. प्रद्युम्नः प्रद्युम्नो विरूपकः खलु विरूपकः सततम्।
सुस्निग्धः सुस्निग्धो रूक्षो रूक्षस्तु गणिकानाम् ॥ DK 304

357. रत्येवासमसायकः पशुपतिः पुत्र्येव भूमिभृतः।
शच्येवाप्सरसां पतिर्मुररिपुः पुत्र्येव पाथोनिधेः ॥
रोहिण्येव सुधामरीचिरवनेः पुत्र्येव पौलस्त्यजिद्।
बाहुभ्यां परिरभ्यते गणिकया वित्तेहया कुष्ठ्यपि ॥ HK 135. 4-5

358. नीचस्तुरगारोहो हस्तिपकः खलतरोऽथवा शिल्पी।
वञ्चितसकलजनानां तासामपि वल्लभो भवति ॥ KK 4. 14

1. °नो यो SKSSD.
2. °स चार्थं SKSSD
3. *V. l.* °गेषु
4. दुष्कुलाय BIS.
5. गच्छंतीषु BIS.
6. °श्रद्धया; स्पर्द्धया BIS.
7. पुण्य° BIS.
8. Also in SRBh 335. 9, SRK 105, 4. For different readings in BhS′ see BhS′ pp. 43-4.

CHAPTER VIII
On other bad Qualities of Courtezans

(*a*) Instability and Fickleness

(i)

Women are proverbially unstable and fickle :

359. संभाव्यं गोषु संपन्नं संभाव्यं ब्राह्मणे तपः ।
संभाव्यं स्त्रीषु चापल्यं संभाव्यं ज्ञातितो[1] भयम् ॥[2] PP 4. 64

360. विद्यते गोषु संपन्नं विद्यते ज्ञातितो भयम् ।
विद्यते स्त्रीषु चापल्यं विद्यते ब्राह्मणे तपः ॥ RB 6. 16. 9

361. विद्यते [3]शिशुचापल्यं विद्यते ब्राह्मणे तपः ।
पारुष्यं[4] विद्यते नीचे दया साधुषु विद्यते ॥ CW 54

362. स्त्रीषु चापलं दूरत्वं ज्ञातिषु सौहृदं [5]पत्रजलबिन्दुवत् ॥ BS 5. 14

363. शतह्रदानां लोलत्वं शस्त्राणां तीक्ष्णतां तथा[6] ।
गरुडानिलयोः[7] शैघ्र्यमनुगच्छन्ति[8] योषितः ॥[9] RB 3. 13, 6

364. अपि कुञ्जरकर्णान्तादपि पिप्पलपल्लवात् ।
अपि विद्युद्विलसिताद् विलोलं ललनामनः ॥[10] SB 93 [421]

365. स्त्रियो हि चपला नित्यं देवानामपि विश्रुतम् ।
ताश्चापि रक्षिता येषां ते नराः सुखभागिनः ॥[11] NHJ 1. 124

366. धातापि न प्रभुः प्रायश्चपलानां तु रक्षणे ।
मत्ता नदी च नारी च नियन्तुं केन पार्यते ॥ SKSS 7. 36, 8

1. जातितो PtsK; ज्ञातिनो PP.
2. Also in Pts 4. 115, PtsK 4. 81; MBh 5. 1317; RG 5. 88; 9.
3. स्त्रीषु° BIS.
4. °रुल्यं BIS.
5. *V. l.* पद्मपत्र°
6. चापि तीक्ष्णतां RG.
7. दहनानिलयोः RG.
8. अनुकुर्वन्ति RG.
9. Also in RG 19; 7.
10. Also in SV 2770.
11. Also in NHK 1. 118, NHP 1. 89, NHS 1. 111. Cf. text 441.

Those who expect faithfulness of women, may expect paradise on earth :

367. वनितासु सतीत्वं चेत् स्थिरता कमलासु च।
नृपेषु नृपमार्गश्च स्वर्गस्तदिह भूरपि ॥ SB 93 [5928]

Only if the fire be cold, if the moon be burning hot, if a bad man be good, only then would faithfulness be found in women :

368. यदि स्यात् पावकः शीतः प्रोष्णो वा शशलाञ्छनः।
स्त्रीणां च तत् सतीत्वं स्याद् यदि स्याद्[1] दुर्जनो हितः ॥[2] PP 3. 175

They can never be made faithful, either by gifts, or by honours, or by rightness, or by punishment, or by precept, since they are altogether dishonest :

369. न दानेन न मानेन नार्जवेन न सेवया।
न शस्त्रेण न शास्त्रेण विषमाः[3] सर्वथा स्त्रियः ॥[4] NHJ 2. 114

There is nothing else that is more sinful than women, Pañcacūḍa (Rambhā) said to Nārada in MBh, since women are the root of all evils :

370. न स्त्रीभ्यः किञ्चिदन्यद् वै पापीयस्तरमस्ति वै।
स्त्रियो मूलं च[5] दोषाणां तथा त्वमपि वेत्थ ह ॥ MBh 13. 38. 12

When the world was created, love for bed and ornaments, impure desires, wrath, dishonesty, malice and love for sexual intercourse were allotted to women :

371. शय्यासनमलंकारं कामं क्रोधमनार्यताम्[6]।
द्रोहभावं कुचर्यां च स्त्रीभ्यो मनुरकल्पयत् ॥ MS 9. 17

372. दुर्वाग्भावं रतिं चैव ददौ स्त्रीभ्यः प्रजापतिः।
न तासां रक्षणं कर्त्तुं शक्यं पुंसा कथञ्चन ॥ MBh 13. 40. 12

373. ताः कामलुब्धाः प्रमदाः प्राबाधन्त नरान् सदा।
क्रोधं कामस्य देवेशः सहायं चासृजत् प्रभुः ॥ MBh 13. 40. 9

Yama, the deity of wind, death, the nether regions in the sea, the equine mouth that roves through the ocean vomiting ceaseless flames of fire, the sharpness of the razor, virulent poison, the snake, and fire—all these exist in the state of union in women[7]:

1. वा PtsK.
2. Also in Pts 4. 51, PtsK 3. 204.
3. गृह्यन्ते विषमः SV.
4. Also in NHS 2. 112, NHP 2. 104, SV 2773.
5. *V. l.* हि
6. *V. l.* °नार्जवम्।
7. According to P. C. Roy's translation.

374. अन्तकः पवनो मृत्युः पातालं वडवामुखम् ।
क्षुरधारा विषं सर्पो वह्निरित्येकतः स्त्रियः ॥ MBh 13. 38. 29

Women even when they have husbands who are famous, wealthy, handsome and obedient, are prepared to disregard them if they find opportunity to do so :

375. समाज्ञातानृद्धिमतः प्रतिरूपान् वशे स्थितान् ।
पतीनन्तरमासाद्य नालं नार्यः प्रतीक्षितुम् ॥ MBh 13. 38. 13

Through their passion to men, temper, natural heartlessness, they become disloyal towards their husbands, however carefully they may be guarded in this world :

376. पौंश्चल्याच्चलचित्तत्वान्नैःस्नेह्याच्च[1] स्वभावतः ।
रक्षिता यत्नतोऽपीह भर्तृष्वेता विकुर्वते ॥ MS 9. 15

Among thousand women, or perhaps among hundreds of thousands. sometimes no more than one can be found that is devoted to her husband :

377. सहस्रे किल नारीणां प्राप्येतैका कदाचन ।[2]
तथा शतसहस्रेषु यदि काचित् पतिव्रता ॥ MBh 13. 19. 92

Women have never shown sufficient regard for even those husbands who fulfil all their wishes, always do what is agreeable to them and protect them from want and danger :

378. कामानामपि दातारं कर्त्तारं मनसां प्रियम् ।
रक्षितारं न मृष्यन्ति स्वभर्त्तारमलं[3] स्त्रियः ॥ MBh 13. 38. 27

Owing to their sinful[4] disposition, they like company of any man,

1. *V. l.* °लचित्ताच्च नैस्नेह्याच्च

2. *V. l.* एका रतिशीलेति शेषः (Nılakaṇṭha to MBh).

3. *V. l.* °ललं corrupt.

4. Against this sinful disposition women have to be guarded, for if they are not guarded they bring sorrow on two families :

सूक्ष्मेभ्योऽपि प्रसङ्गेभ्यः स्त्रियो रक्ष्या विशेषतः ।
द्वयोर्हि कुलयोः शोकमावहेयुररक्षिताः ॥ MS 9. 5

Knowing their bad disposition every man should most strenuously exert himself to guard them :

एवं स्वभावं ज्ञात्वासां प्रजापतिनिसर्गजम् ।
परमं यत्नमातिष्ठेत् पुरुषो रक्षणं प्रति ॥ MS 9. 16

but no man can completely guard women by force :

न कश्चिद्योषितः शक्तः प्रसह्य परिरक्षितुम् । MS 9. 10 *a*

It has to be borne in mind that women because of their bad disposition cannot be

even if he be of bad character :

379. असद्धर्मस्त्वयं स्त्रीणामस्माकं भवति प्रभो ।
पापीयसो नरान् यद् वै लज्जां त्यक्त्वा भजामहे ॥ MBh 13. 38. 14

Women—as is very common—forsake men endowed with good qualities, renowned, handsome, adepts in the art of love and young, and give themselves to men destitute of amiability, merit and the like :

380. गुणाश्रयं[1] कीर्तियुतं[2] च[3] कान्तं पतिं[4] रतिज्ञं[5] सधनं युवानम्[6]।
[7]विहाय शीघ्रं वनिता व्रजन्ति नरान्तिकं[8] शीलगुणादिहीनम् ॥[9]
NHJ 2. 116

381. कुलजातिपरिभ्रष्टं [10]निकृष्टं दुष्टचेष्टितम् ।
अस्पृश्यमधमं [11]प्रायो [12]मन्ये स्त्रीणां प्रियं वरम् ॥ VC sr II. 15

382. महाभिजनजातानामपि हा धिङ् निसर्गतः ।
सरितामिव नारीणां वृत्तिर्निम्नानुसारिणी ॥ KR 6. 316

383. दुर्जनगम्या[13] नार्यः प्रायेणापात्रभृद्[14] भवति[15] राजा[16] ।
कृपणानुसारि च धनं[17] देवो[18] गिरिजलधिवर्षी[19] च[20] ॥[21] PP 1. 172

well guarded even by trustworthy and obedient servants. Only those women who of their own accord keep guard over themselves are well guarded:

अरक्षिता गृहे रुद्धाः पुरुषैराप्तकारिभिः ।
आत्मानमात्मना यास्तु रक्षेयुस्ताः सुरक्षिताः ॥ MS 9. 12

1. गुणाशयं BIS.
2. कीर्तिमन्ततं *ad* NHS, कीर्तिमयं NHJ.
3. Om. *ad* NHS.
4. स्वकान्तं रत्नं NHJ, रत्नं *ad* NHS.
5. विधेयं NHJ, *ad* NHS ; om. SRBh.
6. रतिज्ञं NHS, SRBh.
7. वनितापरं नरं प्रयाति हीनं गुणजातिरूपैः BIS.
8. नरान्तरं SRBh.
9. Also *ad* NHS 2. 112, SRBh. 114. 9.
10. *V. l.* निष्कृष्टं ; नोत्कृष्टं
11. *V. l.* °मरणप्राप्तं (or °ते); अप्येव मदनप्रायो ; मरणे BIS.
12. प्राप्ते BIS.
13. *V. l.* आचर्यः ; दुर्जनगामी
14. प्रायेनास्नेहवान् Pts, PtsK, or प्रायेण° BIS.
15. *V. l.* राज्ञा
16. Om. NHP (A).
17. *V. l.* फलं
18. मघो Pts, PtsK.
19. Or better °वर्षी गिर्युदधिवर्षो (or better °वर्षी) PRE, NHP, NHS ; *V.l.* गिर्युपरिवर्षो (or better वर्षी) PP; गिरिदुर्गवर्षी Pts; गिरिजलधिवर्षी PtsK.
20. Om. NHJ.
21. Also in PRE 1. 91 ; Pts 1. 278; PtsK 1. 310; NHJ 2. 155; NHK 2. 154; NHP 2. 143; NHS 2. 147.

384. हा [1]धिग् निम्नाभियायिन्यो लोला दूरान्मनोरमाः ।
सुक्षोभ्या न स्त्रियः शक्याः पातुं श्वभ्रापगा इव ॥[2] SKSS 10. 64. 149 b—150 a

Women show liking to any man who courts them, who approaches them, or is gallant towards them, be it even on a very small scale :

385. स्त्रियं हि[3] यः प्रार्थयते संनिकर्षं च गच्छति ।
ईषच्च कुरुते सेवां तमेवेच्छन्ति योषितः ॥[4] MBh 13. 38. 15

They are able to admit to their favours any person if he is only of opposite sex ; in that case there is no difference for them whether he is old, or young, or ugly, or handsome :

386. नासां कश्चिदगम्योऽस्ति नासां वयसि निश्चयः ।[5]
विरूपं रूपवन्तं वा पुमानित्येव भुञ्जते ॥[6] MBh 13. 38 17

387. नैता रूपं परीक्षन्ते नासां वयसि संस्थितिः[7] ।
रूपं[8] वा विरूपं[9] वा [10]पुमानित्येव भुञ्जते ॥[11] MS 9. 14

They do not regard so highly even articles of enjoyment or ornaments or other agreeable possessions as they do the companionship of a person of opposite sex :

388, न कामभोगान् विपुलान् नालंकारान्न संश्रयान् ।
तथैव बहु मन्यन्ते यथा रत्यामनुग्रहम् ॥ MBh 13. 38. 28

Even those women who are loved and respected by their husbands admit to their favours men that are hump-backed, blind, idiots, dwarfs, or lame :

389. याश्च शश्वद् बहुमता रक्ष्यन्ते दयिताः स्त्रियः ।
अपि ताः संप्रसज्जन्ते कुब्जान्धजडवामनैः ॥ MBh 13. 38 20

390. पङ्गुष्वपि [12]च देवर्षे ये चान्ये कुत्सिता नराः ।
स्त्रीणामगम्यो लोकेऽस्मिन् नास्ति कश्चिन्महामुने ॥ MBh 13. 38. 21

1. धिङ्निम्नाभिपातिन्यो
2. Also SKSSD 10. 64. 149b-150a.
3. *V.l.* च Pts, PtsK.
4. Also quoted in Pts 1. 141 and PtsK 1. 157.
5. *V. l.* च व्य(? वय)सि स्थितिः Pts.
6. Also quoted in Pts 1. 143 and PtsK 1. 159.
7. *V. l.* निश्चयः, नैतावद् समवेक्षन्ते न चावयनिश्चयं
8. *V. l.* सुरूपं
9. कुरूपं BIS.
10. *V. l.* विरूपं रूपवन्तं वा ; रूपवन्तं कुरूपं वा
11. Also quoted in NHS *ad* 110, 18.
12. *V. l.* °श्रथ BIS.

And if, despite all endeavours, women cannot find a man *altera alteri stuprum facit, maritum diutius expectare nolens*:

391. यदि पुंसां गतिर्ब्रह्मन् कथञ्चिन्नोपपद्यते।
अप्यन्योऽन्यं प्रवर्त्तन्ते न हि तिष्ठन्ति भर्तृषु॥ MBh 13. 38. 22

They remain chaste only for fear of relatives, of death, or imprisonment, or for lack of appropriate place, or favourable moment, or of a person of an opposite sex but not because of shame, or decency, or piety, or fearfulness:

392. अलाभात् पुरुषाणां हि भयात् परिजनस्य हि[1]।
वधबन्धभयाच्चापि स्वयं गुप्ता भवन्ति ताः॥ MBh 13. 38. 23

393. स्थानं[2] नास्ति क्षणो[3] नास्ति नास्ति प्रार्थयिता नरः[4]।
तेन[5] नारद नारीणां [6]सतीत्वमुपजायते[7]॥[8] NHJ 1. 122

394. न लज्जा न विनीतत्वं न दाक्षिण्यं न भीरुता।
[9]प्रार्थकाभाव एवेति[10] सतीत्वे कारणं स्त्रियाः॥[11] NHJ 1. 125

395. पञ्च मे पतयः सन्ति मह्यं षष्ठोऽपि रोचते।
पुरुषाणामभावेन सर्वा नार्यः पतिव्रताः॥ NS' 9

They are always looking for new paramours and cannot be kept in obedience. Their disposition is such that they are incapable of being restrained. They are as unseizable and unintelligible as words:

396. चलस्वभावा दुःसेव्या दुर्ग्राह्या भावतस्तथा।
प्राज्ञस्य पुरुषस्येह यथा वाचस्तथा स्त्रियः॥ MBh 13. 38, 24

They are exceedingly fond of sexual intercourse. Agni, Varuṇa, or other celestials are not so agreeable to women as the deity of desire:[12]

397. नानिलोऽग्निर्न वरुणो न चान्ये त्रिदशा द्विज।
प्रियाः स्त्रीणां यथा कामो रतिशीला हि योषितः॥ MBh 13. 19, 91

1. *V. l.* च BIS.
2. रहो PP, Pts, PtsK, VC; *V. l.* अहो; अहर्; पञ्चो
3. क्षणं NHP; *V. l.* क्षणो VC; क्षणे BIS.
4. जनः VC.
5. इत्थं VC, NP.
6. पातिव्रयं(?त्यं) VC.
7. उपज्ञायते IP; *V. l.* प्रकल्प्यते; हि कल्पते; कल्पयेत् कल्पते VC.
8. Also in NHP 1. 88, NHS 1. 109, NK. 1. 27, PP 1. 107, Pts 1. 138, PtsK 1. 154, VC 6r VI 11, NP 1. 14, 76, PS' 80.
9. प्रार्थनाभाव NHL.
10. एवैकं NHL; एवैकः NHP.
11. Also quoted in B manuscript to NHP after 1. 87 and in NHS (NHL *ad* 1. 111).
12. Cf. MBh. 13. 19, 20 sqq.

When they are under the influence of desire they do not care for their family, or father, or mother, or brothers, or husband, or sons, or husband's brother. In pursuit of that what they consider happiness they destroy their families. They also become most capricious and do not feel any pain even if they walk over a desert of burning sand :

398. नैता जानन्ति पितरं न कुलं न च मातरम् ।
न भ्रातृन्न च भर्त्तारं न च पुत्रान्न देवरान् ॥ MBh 13. 19, 93

399. लीलायन्त्यः कुलं घ्नन्ति कूलानीव सरिद्वराः ।
दोषान् सर्वांश्च मत्वाशु प्रजापतिरभाषत ॥ MBh 13. 19, 94

400. आत्मच्छन्देन वर्त्तन्ते नार्यो मन्मथचोदिताः ।
न च दह्यन्ति गच्छन्त्यः सुतप्तैरपि पांशुभिः ॥ MBh 13. 19. 87

There is no pleasure more agreeable to women than sexual intercourse with persons belonging to opposite sex, since such intercourse is considered as the most delicious fruit of joy that they can reap :

401. नातः परं हि नारीणां विद्यते च कदाचन ।
यथा पुरुषसंसर्गः परमेतद्धि नः फलम् ॥ MBh 13. 19. 86

As fire is never satiated with fuel, as an ocean can never be filled with waters of rivers, as the god of death is never satiated with slaying even all living creatures, so are women never satiated with men :

402. नाग्निस्तृप्यति [1]काष्ठानां नापगानां[2] महोदधिः ।
नान्तकः सर्वभूतानां[3] न पुंसां[4] वामलोचनाः[5] ॥[6] NHJ 2. 113

Therfore *femin arum virum pulchrum vel bene vestitum*, *sive patrem*, *sive fratrem*, *sive filium ntuitarum corpus medescit* :

403. सुरूपं[7] पुरुषं[8] दृष्ट्वा पितरं भ्रातरं[9] सुतम्[10] ।

1. *V. l.* काष्ठैर्धैर् VC.
2. *V. l.* पगाभिर् VC.
3. *V. l.* भूतैश्च VC.
4. पुंभिर् VC.
5. °तानां नाशा तृप्यति संपदाम् NP.
6. Also quoted in PP 1. 106, Pts 1. 137, PtsK 1. 153, BhS' 571, MBh 5. 1538b-1539a, 13. 2226, VC or VL 10, NP 1. 14, 99, SB 218, PS' 1498, *Garuḍamahapurāṇa* 109. 40, SRBh. 154. 60, SPH 54. 7, S'P 1498.
7. सुन्दरं NS'; सुवेषं SB 273, *V. l.* NHP; सुवेशं NP; सुस्नातं S'V, स्वरूपं *V. l.* NHP.
8. कामुकं NP
9. भ्र° पि° tr. NS'; भ्रतरं यदि वा SB 273, NHP
10. सुगन्धं मलवर्जितम् S'V; कामिनी मदनातुरा NP

देहं[1] क्लिद्यति[2] नारीणां पश्य कामस्य चेष्टितम्[3] ॥[4] SB [BIS 7128]

Women suffer from fever, rising from their passionate feelings; for their lovers' sake, they leave their sons, husbands, houses, wealth and everything else :

404. विचेतनता भवेत् सा च कामज्वरप्रपीडिता ।
सर्वं त्यजति तद्धेतोः पुत्रं कान्तं गृहं धनम् ॥ NP 1. 14, 78

If women find a young man they are ready to leave their country, and when a better one is available, they are ready to leave the first one :

405. लब्ध्वा युवानं पुरुषं देशत्यागं करोति सा ।
तदुत्तमं पुनर्लब्ध्वा तं त्यजेत् सा क्षणेन च ॥ NP 1. 14, 79

If they find young men exceptionally strong in sexual intercourse, they leave their families, fear, shame, *dharma*, friends, fame, wealth, etc :

406. त्यजेत् कुलभयं लज्जां धर्मं बन्धुं यशः श्रियम् ।
संप्राप्य रतिशूरं च युवानं सुरतोन्मुखम् ॥ NP 1. 14, 81

They can leave everything and can even poison their very good husbands :

407. विषं दातुं समर्था सा स्वामिनं गुणिनां वरम् ।
म्लेच्छं युवानं संप्राप्य सर्वस्वं दातुमुत्सुका ॥ NP 1. 14, 80

To women no one is agreeable or disagreeable; just, as cattle seek for fresh grass so they seek for new men :

408. न [5]स्त्रीणामप्रियः कश्चित् प्रियो वापि न विद्यते ।
पुरातनं निवर्तन्ते प्रार्थयन्ति नवं नवम् ॥ CS' 55

409. न चासां मुच्यते कश्चित् पुरुषो हस्तमागतः ।
[6]गावो नवतृणानीव गृह्णन्त्येता नवं नवम् ॥[7] MBh 13. 39. 5

1. योनि SB 273, NHP

2. क्लिन्दति BIS; क्लीदति *V.l.* NHP; योनिर्द्रवति NS'

3. सत्यं सत्यं जनार्दन NS'; सत्यं सत्यं हि नारद SB 273, *V.l.* NHP; मामपालमिवाम्भसा NHP; आपत्रे यथापयः BIS; तद्गात्रं च पुलकितं योनौ कण्डूयनं परं NP

4 Also in SB 273, [BIS 7134, NHP 1. 87, S'V 3. 9, NS' 8 [BIS 7107] NP 1. 14. 77 and similarly in MBh. 13. 38. 26 where we read :

इदमन्यच्च देवर्षे रहस्यं सर्वयोषिताम् ।
दृष्ट्वैव पुरुषं हृद्यं योनिः प्रक्लिद्यते स्त्रियाः ॥

5. नारीणां NHP 4. 7.

6. गावस्तृणमिवारण्ये NH, NHP.

7. Also in NHJ 1. 124, 4. 7, NHP 1. 155, 4. 7.

and hang at the necks of all men, just as creepers growing in a thick forest hang themselves on all trees :

410. नैवाङ्गनानां दयितो नापि द्वेष्योऽस्ति कश्चन ।
सर्वमेवावलम्बन्ते लता गहनजा इव ॥ RV 414. 15—6

411. लता पार्श्वे स्थितं वृक्षं[1] भृत्याः पार्श्वे स्थितं नृपम्[2] ।
पार्श्वस्थं पुरुषं योषिद्वेष्टयन्ति न संशयः ॥ CV 179

412. आसन्नम् एव[3] नृपतिर् भजते मनुष्यं
विद्याविहीनम् अकुलीनम् असंस्तुतं [4]वा ।
प्रायेण भूमिपतयः प्रमदा लताश् च
यत्[5] पार्श्वतो भवति तत्[6] परिवेष्टयन्ति[7] ॥[8] PP 1. 27

and, therefore, are compared to great highways, while widows are compared to uneven ways, another person's wives to hollow ways and one's own wives to even ways; one should not tread along the former three, but have recourse to the last one :

413. विधवा विषमः पन्थाः परस्त्री संकटो यथा ।
वेश्या महापथः प्रोक्ता निजनारी समो यथा ॥ SB 256, [BIS 6119]

414. संकटे हि[9] न गन्तव्यं गन्तव्यं विषमे न च ।
महापथे न गन्तव्यं गन्तव्यं स्यात् समे पथि ॥ SB 256, [BIS 6662]

Even though they have just enjoyed a man like the god-of-love, they desire another man immediately :

415. [10]स्मरोपममपि प्राप्य वाञ्छन्ति पुरुषान्तरम् ।
नार्यः सर्वाः स्वभावेन वदन्तीत्यमलाशयाः ॥ VC sr II. 13

It is easier to imagine royal glory adorning the son of a barren woman, or floral beauty adorning the sky than to imagine even the least sign of purity in the hearts of women :

1. *V. l.* वृक्षा BIS.
2. *V. l.* नृपः BIS.
3. Om. in S'ts (CC, AG).
4. असंस्कृत Pts, असन्नतं NHJ, NHK, NHP, NHS, असंपंडितं S'ts.
5. यः PRE, NHJ, NHK, NHP, NHS, S'ts.
6. भसति तं PRE, वसति तं NHJ, NHK, NHP, भवति तं NHS, S'ts.
7. *V. l.* परियेष्टयन्ति
8. Also in PRE 1 20, Pts 1. 35 PtsK 1. 41, NHJ 2. 55, NHK 2. 58, NHP 2. 51, NHS 2. 55, S'ts 21: 11-4.
9. संकटे BIS.
10. *V. l.* स्मरात्, स्मरं स्वयं, स्मरान्तरं, °सर्गं

416. [1]वन्ध्यापुत्रस्य राज्यश्रीः[2] [3]पुष्पश्रीर् गगनस्य च।
भवेदेव न तु स्त्रीणां [4]मनःशुद्धिर् मनागपि॥ VC sr II. 11

(ii)

Since, women are generally not considered faithful[5], the more so *kulaṭās*[6]. As fire is not satisfied with wood, as ocean is not satisfied with rivers, as Yama is not satisfied with all the beings, as hopes and desires are not satisfied with all the wealth, as the mind is not satisfied even with all that is good, as vāḍava-fire is not satisfied with all waters of the ocean, as earth is not satisfied with all the dust, so *kulaṭās* are not satisfied even with all persons[7] :

417. न श्रेयसां मनस्तृप्तं वाडवाग्निर्न पाथसाम्।
वसुंधरा न रजसां न पुंसां कुलटा तथा॥[8] NP 1. 14, 100

They are always stricken with passion, they do not feel any pleasure in amusement and amorous sports; their passion increases as flame increases by the pouring of ghee; even if men co-habit day and night with them they are not satisfied; they want to devour these men :

418. शश्वत्कामा च कुलटा न च तृप्तिश्च क्रीडया।
हविषा कृष्णवर्त्मेव भूय एवाभिवर्धते॥ *Ibid*, 1. 14, 97

419. दिवानिशं च श्रृङ्गारं कुरुते तत्पुमान् यदि।
न तृप्तिः [9]कुलटानां च पुमांसं ग्रस्तुमिच्छति॥ *Ibid*, 1. 14, 98

By words and discourses illiterates become friendly, through learning and argumentations men become learned, but *kulaṭās* never come under man's influence :

420. मूर्खो वशः कथायां च विद्वान् विद्याविचारतः।
न हि दुष्टा च कुलटा पुंसश्च[10] वशगा भवेत्॥ NP 1. 14, 93

1. *V. l.* वन्धा°, हीनभागस्य; वन° 2. *V. l.* राज्ञः श्री; राज्यं स्यात्
3. *V. l.* पुष्पं च 4. *V. l.* स्याद्……नारीणां

5. Many other verses on this subject can be found in the Sanskrit literature; these few are quoted as examples only.

6. कुलटा means an unfaithful woman and a courtezan as well. VK. quoting nine kinds of वेश्या mentions कुलटा after कुम्भदासी and परिचारिका and before स्वैरिणी, नटी, शिल्पकारिका, प्रकाशविनष्टा, रूपाजीवा and गणिका, cf. L. Sternbach, वेश्याः *Synonyms and Aphorisms*, Bombay, 1945.

7. Cf. texts 303—35, 373, 380—1, 434.

8. Cf. न जातु कामः कामानामुपभोगेन शाम्यति।
हविषा कृष्णवर्त्मेव भूय एवाभिवर्धते॥ (MS 2. 94, SV 3352).

9. °टायाश्च BIS. 10. *V. l.* पुंसां च

They are always ready to act selfishly, but come under one's influence only by means of a powerful sexual intercourse :

421. स्वकार्ये तत्परा शश्वत् प्रीतिः कार्यानुरोधतः ।
न सर्वस्य वशीभूता विना शृङ्गारमुल्बनम् ॥ *Ibid*, 1. 14, 94

Truth, *dharma*, fear, pity, popular customs, shame, etc. are unknown to *kulaṭās*, since their only thought is of a paramour ; they feel affection for him only :

422. कुलटानां न सत्यं च न च धर्मो भयं दया ।
न लौकिकं न लज्जा स्याज्जारचिन्ता निरन्तरम् ॥ *Ibid*, 1. 14, 84

423. स्वप्ने जागरणे चैव भोजने शयने सदा ।
निरन्तरं कामचिन्ता जारे स्नेहो न चान्यतः ॥ *Ibid*, 1. 14, 85

They are more harsh and wicked than murderers ; for their lovers' sake they kill their friends and even their sons :

424. कुलटा नरघातिभ्यो निर्दया दुष्टमानसा ।
जारार्थे च सुतं हन्ति बान्धवस्य च का कथा ॥ NP 1. 14, 86

The Vedas and other scriptures are unable to understand them ; courtezans use their paramours like clarified butter obtained from milk, and if they become old they consider lovers like poison and do not hesitate a moment to leave them. Therefore, men have no other enemy more dreadful than *kulaṭās* and vile wives, and should never trust them :

425. न हि वेदा विदन्त्येवं कुलटाहृदयङ्गमम् ।
कथं देवाश्च मुनयः सन्तो जानन्ति निश्चयम् ॥ *Ibid*, 1. 14, 87

426. रतिशूरं प्रियं दृष्ट्वा क्षीरं घृतमिवाचरेत् ।
गते वयसि जीर्णं तं विषं दृष्ट्वा त्यजेत् क्षणात् ॥ *Ibid*, 1. 14, 88

427. न विश्वसेयुस्तां दुष्टां तस्मात् सन्तो हि सन्ततम् ।
न रिपुः पुरुषाणां च [1]दुष्टस्त्रीभ्यः परो भुवि ॥ *Ibid*, 1. 14, 89

(iii)

Still worse are courtezans instable and infidel. It is well-known that there is no fidelity or righteousness in them, just as there is no proper opinion in stupid people, no permanence in riches, no intelligence in fools, no destruction of the effect of actions :

428. [2]सद्भावो नास्ति [3]वेश्यानां स्थिरता नास्ति संपदाम् ।
विवेको नास्ति मूर्खाणां विनाशो नास्ति कर्मणाम् ॥[4] VC sr VII. 4

1. दुष्टा° corrupt.
2. सतीत्वम् SB.
3. *V. l.* वैश्यानां
4. Also in SB 101.

It will be a bad conduct of a courtezan to take a vow of continuous faithfulness to any one : honest people do not approve of S'ūdra's study of the Vedas :

429. दुराचारैव सा वेश्या चिरं यस्याः सतीव्रतम् ।
न हि वेदमधीयानः [1]शूद्रः सद्भिः प्रशस्यते[2] ॥ BB 18. 103

Therefore : it is true :

"The wench cares not a straw to miss
The covered couch, the husband's kiss,
The pleasant bed; in place of this
She ever seeks a stolen bliss[3]":

430. [4]पर्यङ्केष्व् आस्तरणं[5] पतिम् अनुकूलं मनोहरं शयनम्[6] ।
तृणम् इव लघु मन्यन्ते कामिन्यश् चौर्यरतलुब्धाः ॥[7] PP 1. 134

and again :

"For stranger men the slut will see
The ruin of her family,
The world's reproach, the jailer's key
Will risk a death she cannot flee[8] :"

431. कुलपतनं जनगर्हां बन्धनम् अपि जीवितव्यसंदेहम् ।
अङ्गीकरोति कुलटा सततं[9] परपुरुषसंसक्ता[10] ॥[11] *Ibid*, 1. 135

We also read in SM :

"On mountain-tops no lotuses are grown ;
The horse's yoke no ass will ever bear ;
Rice never springs from seeds of barley sown ;
A courtezan is not an honest fair[12] :"

1. *V. l.* सू° 2. *V. l.* °सस्यते

3. Translated by A. W. Ryder in *The Pañcatantra*, University of Chicago Press, p. 63.

4. *V. l.* °ङ्केष्व् BIS.

5. *V. l.* °ङ्केऽप्यास्त° BIS ; °ङ्के स्वास्त°; °ङ्कस्यास्त°; °ङ्के चास्त° PtsK.

6. *V. l.* शय्याम्

7. Also in Pts 1. 174. Ptsk 1. 190.

8. Translated by A. W. Ryder in *The Pañcatantra*, The University of Chicago Press, p. 64.

9. हि सततं त्वणमबला BIS.

10. °संरक्ता Pts.

11. Also in Pts 1. 176, Ptsk 1. 192.

12. Translated by A. W. Ryder in HOS 9, p. 62.

432. न पर्वताग्रे नलिनी प्ररोहति न गर्दभा वाजिधुरं वहन्ति ।
यवाः प्रकीर्णा न भवन्ति शालयो न [1]वेशजाताः शुचयस्तथाङ्गनाः ॥[2]
S'M 4. 17

(iv)

Also courtezans are never faithful even if carefully guarded, since they are indifferent in their hearts like the goddess of fortune :

433. आहृत्य रक्ष्यमाणापि [3]यत्नेनान्तर्विरागिणी ।
असन्मैत्री च वेश्या च श्रीश्च कस्य कदा स्थिरा ॥ SKSS 12. 96, 25

Courtezans are prone to love one man on the basis of his description, another because of his money, another because he works like a slave, another because he gives them protection and still another for pastime :

434. वर्णनदयितः कश्चिद् धनदयितो दासकर्मदयितोऽन्यः ।
रक्षादयितश्चान्यो वेश्यानां नर्मदयितोऽन्यः ॥[4] KK 4. 40

(v)

Courtezan's occupation is to change their place of residence :

435. चेतश्चिन्तय मा रमां सकृदिमामस्थायिनीमास्थया
भूपालभ्रुकुटीकुटीविहरणव्यापारपण्याङ्गनाम् ।
कन्थाकञ्चुकिनः [5]प्रविश्य भवनद्वाराणि वाराणसी-
रथ्यापङ्क्तिषु पाणिपात्रपतितां भिक्षामपेक्षामहे ॥[6] BhS 245

and, therefore, their happiness is as unsteady as that of kings :

436. वेश्या इव बलवद्भोग्या राजश्रीरतिचञ्चला ।
[7]वणिजां तु कुलस्त्रीव स्थिरा लक्ष्मीरनन्यगा ॥ SKSS 4. 21, 56

In Sanskrit literature we often find the following verse :—

"Kings' policy is fickle, like a woman of the town :
For now it hoards its money up, now flings it careless down ;
'Tis rough and flattering by turns , 'tis kind, and cruel too ;
Exacting much and giving much, at once 'tis false and true[8] :"

1. *V. l.* वेशयाताः
2. Cf. न शैलशृङ्गे कमलं प्ररोहति न दुर्जनः क्वापि शुभं प्रयाति च ।
न साधवो यान्ति कदापि विक्रियां यवाः प्रकीर्णा न भवन्ति शालयः ॥ (SB 203)[3466]
3. यत्नेनान्तर्वि° SKSSD.
4. Also in S'P 4053.
5. प्रवेश्य BIS.
6. Also in VS' 105. For different readings in BhS' see BhS' p. 96.
7. वणि° SKSSD.
8. Translated by A. W. Ryder in *The Pañcatantra*, The University of Chicago Press, p. 208.

437. सत्यानृता च [1]परुषा [2]प्रियवादिनी च
हिंस्रा दयालुरपि चार्थपरा वदान्या ।
[3]नित्यव्यया प्रचुरवित्तसमागमा[4] च
[5]वेश्याङ्गनेव नृपनीतिरनेकरूपा ॥[6] PP 1. 432

In other verses courtezans are compared with the policy of the kings :

438. सन्धिः सर्वमहीभुजां[7] [8]विजयिनामस्तु प्रमोदः सदा
सन्तः सन्तु निरापदः सुकृतिनां कीर्तिश्चिरं वर्धताम् ।
नीतिर्वारविलासिनीव सततं वक्षःस्थले संस्थिता[9]
वक्त्रं[10] चुम्बतु मन्त्रिणामहरहर्भूयान्महानुत्सवः ॥[11]
NH 4. 139

and are considered fickle like royal sovereignty :

439. पतिं त्यक्त्वा देवं भुवनपतिमुच्चैरभिजनं
गता छिद्रेण[12] श्रीर्वृषलमविनीतेव वृषली ।
स्थिरीभूता चास्मिन् किमिह करवाम स्थिरमपि
प्रयत्नं नो येषां विफलयति दैवं द्विषदिव ॥ VM 6. 6

440. यत्किञ्चिद्व्यपदिश्य सन्निदधते वेश्याः पुरः कामिनां
गायन्त्यः कलमन्तरेव च ततस्तिष्ठन्ति दृग्गोचराः ।
सव्याजश्लथनच्छलेन च मुहुः संदर्शयन्ति स्तनौ
पश्चात् तान् प्रणयस्पृशेव च दृशा दृष्ट्वा वशीकुर्वते ॥
RBh 56 in BhS'N

(vi)

The character of women is as unsteady as the waves of the sea. We read in S'M and Pts :

1. *V. l.* पुरुष. 2. मृदुवा° BIS.

3. भुरिव्यया Pts.

4. *V. l.* °रनित्यधनागमा BhS'; °ररत्नधनागमा NH, NHJ; °रचित्रधनागमा PRE, PT; °रमित्रधनागमा NHP.

5. वाराङ्ग° BhS', NH; NHJ, PW ; *V. l.* वेश्यागतेव

6. Also in PRE 1, 177; PT, 1, 185, Pts 1. 425, BhS' 59, NH 2. 181; NHJ 2. 182, NHP 2. 166, PW 7, SRBh 152. 404. For different readings in BHS' see BhS' p. 24—5.

7. °हीभृताम् NHP. 8. विनयिनाम् BIS.

9. राजतां NHJ.

10. भूमिर्भारवतीत (better °वतीव) वर्द्धिसहिता (better वृद्धिस°) भोगाय वस्तिष्ठतु तु BIS.

11. Also in NHJ 4. 136, NHP 4. 137. 12. *V. l.* शीघ्रेण

'As fickle as the billows of the sea,
Glowing no longer than the evening sky,
A woman takes your gold, then leaves you free ;
You 're worthless, like cosmetics, when you 're dry[1] :'

441. समुद्रवीचीव[2] चलस्वभावा: सन्ध्याभ्रलेखेव[3] मुहूर्त्तरागाः ।
स्त्रियो हृतार्था[4] पुरुषं निरर्थं [5]निष्पीडितालक्तकवत् त्यजन्ति ॥[6]
S'M 4. 15

Like a flash of lighting, like a stroke on the water, is the unsteadiness of women's love :

442. विद्युच्छटा जले रेखा चास्थिता[7] च यथाम्बरे ।
तथास्थिरा च कुलटाप्रीतिः स्वप्नं[8] च तद्वचः ॥ NP 1. 14, 83

Their paramours do not remain in their hearts for long :

443. विद्या प्रमादिनो[9] गुह्यं दुर्धियः पायसं शुनः ।
कामुकः कुलटायाश्च[10] न तिष्ठन्ति चिरं हृदि ॥ SB 148 [BIS 6090]

Because they are not dependable, therefore, the enjoyment of women is held as unsatisfactory :

444. स्त्रीसुखमविश्वासविरसम् ॥ VCjr 27. 3. 2

More specific verses concerning the instability of courtezans may be found in Sanskrit sources. Their affection is compared with a bubble which can burst at any moment and pass away quickly like the shadow of a cloud, or grass fire, or the friendship of a villain :

445. सन्ध्येव रागिणी वेश्या न चिरं पुत्रि दीप्यते ॥ SKSS 2, 12, 93b

446. अभ्रच्छाया तृणादग्निः [11]खलप्रीतिः स्थले जलम् ।
वेश्यारागः कुमित्रं च षडेते बुद्बुदोपमाः ॥ SB 302 [516]

It is also compared with the charms of the rainbow light, with the pigment of the extract of turmeric, with the sound of a chorus song, however

1. Translated by A. W. Ryder in HOS 9, p. 61.
2. °वीथीव S'ts; °वीची च PtsK; °वीचीचपल° S'ts.
3. °रेखेव Pts.
4. स्त्रियः कृतार्थाः Pts, PtsK, S'ts; वेश्याः कृतार्थाः S'S; *V. l.* हितार्थाः
5. *V. l.* निपी°; निःपि°
6. Also in Pts 1. 194, PtsK 1. 209, S'ts 70. 8 (200. 3–4), S'S 2. 17, 5.
7. Better चोत्वता
8. Better सत्यं च
9. प्रसादितो BIS.
10. कम्बुकी कुलटायास्तु BIS.
11. खले° BIS.

attractive it may be :

447. वेश्यानुरागस्य महेन्द्रचापधाम्नो हरिद्रारसरञ्जनस्य ।
उपाङ्गगीतस्य च हारिणोऽपि सौन्दर्यमस्थैर्यहतप्रकर्षम् ॥[1] KR 5. 382

or to the morning's red sky :

448. इन्दौ प्रयाते कृतरात्रिभोगे प्रवेशकाले चिरकामुकस्य ।
वेश्येव सन्ध्या गगनाङ्गनाग्रं [2]निर्दिष्टताराकुसुमं चकार ॥ KS 6. 2

(vii)

Courtezans can be enjoyed for a moment only in the same way as kings hold the earth for a short duration only :

449. प्रियमनुचितं क्ष्मापण्यस्त्रीक्षणप्रभुरीश्वरो
रमयति यतो धिक् तान् भृत्यान् स्ववृत्तिसुखार्थिनः ।
नृपमपथगं पान्ति प्राणानुपेक्ष्य निजानपि
प्रसभमिह ये तैः पूतेयं महात्मभिरुर्वरी ॥ KR 4. 321

Women in general bring first to their lovers madness and intoxication, then mock and revile them, and finally drive them into ecstasy and despair :

450. सम्मोहयन्ति मदयन्ति विडम्बयन्ति
निर्भर्त्सयन्ति रमयन्ति विषादयन्ति[3] ।
एताः प्रविश्य हृदयं सदयं[4] नराणां
किं नाम वामनयना न समाचरन्ति ॥[5] VC jr II. 11

(*b*) Heartlessness and Lack of Affection

(i)

It is known that courtezans are heartless and devoid of affection, although they pretend to love their paramours. And so we read in DD. in Mitragupta's adventure: 'You are the son of Arthadāsa, a most respectable merchant, and your elders named you Kośadāsa; but because you were so devoted to me, your enemies gave you the nickname Veśadāsa—the gay girl's slave; so if you should die and I should live, I should prove the proverb that gay girls are heartless. Take me today to some nice country'[6].

1. Or KR 5. 382.
2. Better निर्दिष्टताम्रा°
3. *V. l.* विरमन्ति VC.
4. ·tr. स° हृ° VC.
5. Also in S'ts 70. 9 (200. 5—8).
6. Translated by A. N. Ryder in *The Ten Princes*, The University of Chicago Press, p. 158.

451. ......तस्मिंस्त्वय्युपरते यद्यहं जीवेयं 'नृशंसो वेशः[1]' इति समर्थयेयं लोकवादम्.......... DD 209. 4-5

(ii)

Courtezans long for riches only and, therefore, have no affection for anyone. They neither hate those who are deprived of good qualities nor love those who have them[2]:

452. सामान्यवनिता वेश्या सा वित्तं परमिच्छति।
निर्गुणेऽपि न विद्वेषो न रागः स्याद् गुणिन्यपि ॥[3] RST I. 120

The main characteristics of courtezans are considered, in addition to their greediness, their false affection and their insincere behaviour towards their paramours:

453. धनाशाकैतवस्नेहो वितथैश्चित्ततोषणम्।
एकमप्यस्ति नास्मासु कथं वेश्यासमा वयम् ॥[4] SRK 105. 7

Courtezans are rather like the *jaghanacapalā-metre* than *āryā-metre*; the passion in their eyes is artificial; they are adroit in yielding up their bodies, but do not yield their hearts:

454. जघनचपला अनार्याः परभृतयः कृतकनेत्ररागाश्च।
सर्वाङ्गार्पणदक्षा असमर्पितहृदयदेशाश्च ॥ DK 312

The subject of their artificial and untrue love and passion is very often the subject of various verses, as for instance:

455. जघनस्थलेषु गौरवमाकृष्टधनेषु नो कुलीनेषु।
अलसत्वं गमनविधौ नो मानववञ्चनाभियोगेषु ॥ DK 308

456. वर्णविशेषापेक्षा प्रसाधने नो रतिप्रबन्धेषु[5]।
ओष्ठे मदनासङ्गो नो पुरुषविशेषसंभोगे ॥ DK 309

457. पुरुषाक्रान्ताः सततं कृत्रिमशृङ्गाररागरमणीयाः।
आहन्यमानजघनाः करेणवो वारयोषाश्च ॥ DK 320

They have no real affection for their paramours, and the little they have will not last long[6].

1. *V. l.* वेशजनः
2. Cf. texts 347-8.
3. Quoted also as text 347.
4. Also in SRBh 1929; 371 4.
5. *V. l.* °प्रसङ्गेषु KS
6. Cf. वेलयालि वलन कूरिमि,
कलुगदु, मरि, कलिगेनेनि, कडतेरदुरा,
पलुगुरु नडिचेडु तेरुवुन,
पुढु मोलवदु; मोलिचेनेनि पोलवदु वेमा ॥ VT 2. 102

They are without affection for anybody, since they want to gain money only :

458. एवं भवन्ति वेश्याः स्वार्थैकरता व्यपेतसद्भावाः ।
अभिलषितविषयसिद्धेः का हानिस्तदपि युष्माकम् ॥[1] DK 486

There is no affection in them just as there is no virtue in thieves, indulgence in villains, truth in lovers, honour in those who leave their country, happiness in passionate men, faith in women, or friendship in bad men :

459. तस्करस्य कुतो धर्मो दुर्जनस्य कुतः क्षमा ।
वेश्यानां च कुतः स्नेहः कुतः सत्यं च कामिनाम्[2] ॥[3] CNS 39

460. प्रेषितस्य[4] कुतो मानः[5] कोपनस्य कुतः सुखम् ।
स्त्रीणां कुतः सतीत्वं च कुतो मैत्री खलस्य च[6] ॥[7] CNS 66

It is easier, for instance, to straighten bows, or to soften stones, or to sweeten the *nimba*-fruit, or to install steadiness in monkeys, than to find true affection in courtezans :

461. श्वैत्यं कल्पय कज्जले कपिकुलेष्वारोपयाचापलं
कोदण्डे जनयार्जवं विरचय ग्राव्णां गणे मार्दवम् ।
निम्बे साधय माधुरीं सुरभितामादौ रसोने कुरु
प्रेमाणं गणिकाजनेऽपि चतुरः पश्चात् सखे द्रक्ष्यसि ॥ JM 6

or it is easier to find mercy in the god of death, softness in a sword, satisfaction with snakes, a cool-fire, or kindness in wicked persons, or a healthy poison, than a courtezan truly in love :

462. कालश्चेत् करुणापरः कलियुगं यद्यद्य धर्मप्रियं
निस्त्रिंशो यदि पेशलो विषधरः सन्तोषदायी यदि ।
अग्निश्चेदतिशीतलः खलजनः सर्वोपकारी स चे-
दायुष्यं यदि वा भविष्यति विषं वेश्यापि तद्रागिणी ॥ JM 7

because it is known that courtezans are never truly in love, just as fools are never free from vices, or merchants free from deceit, or royal officers

1. वसुपरासु परासुमिवोज्झतीष्वविकलं विकलङ्कशशिप्रभम् ।
प्रियतमं यतमन्तमनीश्वरं रसिकता सिकतास्विव तासु का ॥ VKAK 4. 1 ad 2

2. *V. l.* °नः NSK.

3. Also in C 60 in HKS, C 58 in HKS C in NSK; CW 59.

4. प्रोषितस्य BIS.

5. Corrupt, cf. HKS . मानं

6. *V. l.* स्त्रीणां सतीत्वं च कुतः कुतः प्रीतिः खलस्य च NSK

7. Also in C 61 in NSK, CW 56.

free from corruption, or thieves free from greed etc. :

463. मूढो निर्व्यसनो वणिग् विकपटो राजाधिकारी शुचिः
स्वाधीनो भृतको जडो गुणरतश्चौरो व्यपेतस्पृहः ।
नीतः (भीतः) शान्तमतिर्विटः सविनयः कर्णेजपो धार्मिकः
किं कुत्रापि कदापि कोऽपि भविता वेश्याजनो रागवान् ॥ JM 8

or just as impotent persons do not long for sexual intercourse, wanton women are not shameful, or there is no water in a mirage, or no steadiness in wealth, etc :

464. कामो नास्ति नपुंसकस्य कुलटावर्गस्य नास्ति त्रपा
तोयं नास्ति मरीचिकासु सततं नास्ति स्थिरत्वं श्रियः ।
धर्मो नास्ति च नास्तिकस्य विभवो नास्ति प्रमत्तात्मनः
स्नेहानां कणिकापि नास्ति गणिकालोकस्य च प्रायशः ॥ JM 9

No one can be considered a true lover of courtezans, just as a crow cannot be considered a bird, the desert a suitable place to live, bamboo-shoots trees, camels vehicles, or *mṛgas* elephants, etc. :

465. किं काकोऽपि विहङ्गमो मरुरपि स्थानं करीरोऽपि किं
शाखी राहुरपि ग्रहः स च भवेदुष्ट्रोपि किं वाहनम् ।
किं काचोऽपि मणिर्मृगोऽपि करटिः प्रेष्योऽपि वा मानुषः
किं वेश्यापि विलासिनी स च तदासक्तोऽपि किं कामुकः ॥ JM 21

(iii)

It happens rarely that courtezans really love, and, therefore, men can only very rarely gain their real affection. Their love can hardly be won although they are ready to serve anybody[1] :

466. प्रतिपुरुषं सन्निहिताः कृत्यपरा विविधकरणकोपचिताः[2] ।
वहुलार्थग्राहिण्यः प्रकृतय इव दुर्ग्रहा गणिकाः ॥ DK 317

or, although their speech enchants men (since they know their art) :

467. सत्यं सन्ति गृहे गृहे सुकवयो येषां वचश्चातुरी
स्वे हर्म्ये कुलकन्यकेव लभते जातैर्गुणैर्गौरवम्[3] ।
दुष्प्रापः स तु (कोपि[4]) [5]कोविदकविर्यद्वाग्रसग्राहिणां[6]
पण्यस्त्रीव[7] कलाकलापकुशला चेतांसि हर्तुं क्षमा ॥ RST 1. 7

1. Cf. texts 336-7 and sqq.
2. *V. l.* विविधविकरणोपेताः
3. *V. l.* जात्यैर्गुणै° RṢT.
4. Om. E in RṢT
5. *V. l.* कोविदपविर्य°, °दमतिर्य°
6. *V. l.* °ग्राहिणी, ग्रहिणीं
7. *V. l.* पुण्यस्त्रीव

Whether they are affectionate or not it is hard to possess them :

468. रक्तायां वा विरक्तायां रतमस्यां सुदुर्लभम् । VS III. 1

Men do not gain real mastery over them even for a moment either through love, or through money, or through respect, or even through offering their own lives :

469. न प्रीत्या न धनेनैव न स्तवान्न च सेवया ।
न प्राह दानतो वेश्या वशीभूता भवेत् क्षणम् ॥ NP 1. 14, 95

(*c*) Deceitfulness, Slyness and Untruthfulness

(i)

Courtezans are also proverbially untruthful and deceitful. "Deceitful is the behaviour of courtezans" the proverb runs :

470. वञ्चकवृत्ता वेश्या............ DK 473

quoted in DK. DK states clearly that this characteristic of courtezans is generally accepted by people, and only in a few cases does it fail to apply to them :

471. ... ... इत्यपवादो जनेषु यो रूढः ।
अपनीतोऽसौ निपुणं त्वया प्रिये जीवमोक्षेण ॥ DK 473

They are considered deceitful by nature, even more so than a poisoned arrow :

472. निसर्गवञ्चका वेश्याः कायस्थो द्विविरो वणिक् ।
गुरूपदेशोपस्कारैर्विशिष्टाः सविषादिषोः ॥ KR 8. 131

Courtezans live in this world in order to deceive; they are the female vultures addicted to flesh; they deprive their paramours of their wealth, just as bees suck honey out of flowers, or as tigresses or serpents hurt their victims :

473. गृध्री निर्भरमामिषेषु सरघा घोरा मधूनां भरे
व्याघ्री तीक्ष्णनखक्षतेषु भुजगी दंशप्रकारेषु च ।
उत्तानेषु विवर्त्तनेषु[1] शफरी [2]चित्तच्छले मूषिका[3]
वेश्या कामुकवञ्चनाय[4] भुवने[5] रूपैरनेकैः स्थिता ॥[6] JM 29

1. *V. l.* निवर्त° BhS'N
2. चित्त° BhS'N
3. *V. l.* मूषकी BhS'N
4. *V. l.* वञ्चनासु BhS'N
5. *V. l.* भवने BhS'N
6. Also in SV 2377 in BhS'N

In this connection Kṣemendra in KD asks who can hold back the rushing-down mountain-streams, or women who give their body to men and rob them of their lives? They are cowardly but throw themselves into the fire; they are cruel but have delicate limbs; they are naive but delude even intelligent people:

474. घनयौवनसञ्जातदर्पकालुष्यविप्लवाः।
केनोन्नतपरिभ्रष्टा वार्यन्ते निम्नगाः स्त्रियः॥ KD 1. 65

475. देहप्रदाः प्राणहरा नराणां भीरुस्वभावाः प्रविशन्ति वह्निम्।
क्रूराः परं पल्लवपेशलाङ्ग्यो मुग्धा विदग्धानपि वञ्चयन्ति॥ KD 1. 66

They, like kings, say: "It is a sin to even harbour a thought on 'that' and they commit 'that'":

476. कुर्मः किल्विषमेतदेव हृदये कृत्वेति कौतूहलात्
स्वैरिण्यः क्षितिपाश्च धिक् चपलतां क्रौर्यं च कुर्युः सकृत्।
पापाक्रान्तधियो भवन्त्यथ यथा[1] नान्त्यान्[2] स्पृशन्त्योऽपि ता
दूयन्ते न च ते यथा स्वपितरौ घ्नन्तोऽपि शान्तत्रपाः॥
KR 4. 626

Women, in general, are also deceitful, since without muttered charms, or incantations, or knowledge, or education, they are instantly capable of deceiving a man who is rich in knowledge[3]:

477. विना जपेन[4] मन्त्रेण तन्त्रेण विनयेन च[5]।
वञ्चयन्ति नरं नार्यः प्रज्ञाधनमपि क्षणात्॥ VC sr II 14

Women are unfaithful throughout the whole world, even if they treat their husbands well:

478. असत्यं सर्वलोकेऽस्मिन् सततं सत्कृताः प्रियैः।
भर्तारं नाभिमन्यन्ते[6] विनिपातगतं स्त्रियः॥ RB 2. 39, 20

It is known that they are common to all, and that any man can take any women:

479. पक्वान्नमिव राजेन्द्र सर्वसाधारणाः स्त्रियः।
[7]परोक्षे च समक्षं[8] च न तासां विश्वसेत् सुधीः॥[9] SP. Rajanīti 62. 55

1. तथा KR ed. Stein
2. नान्त्यात् BIS.
3. Cf. नादेमैन चेडेपे नयमेरिंगे निरुंगु,
वितुनि कुस्तरिंचु विवर मेरुगु,
वानिसैन तोत्तु पार्टिच रादया। (VT. 3. 251).
4. *V. l.* विनाञ्जनेन, जनेन, जलेन, चापेन, जयेन, यन्त्रेण
5. *V. l.* वा, तु
6. नानुम° RS.
7. तस्मात्तासु न रज्येत नाश्वसेन्न च विश्वसेत्। VS'.
8. समक्षे BIS.
9. Also in VS' 2766

Courtezans are held deceivers among women, as ravens are held deceivers among birds, or jackals among animals, or barbers among men :

480. पक्षिणां वायसो धूर्तः श्वापदानां च जम्बुकः ।
नराणां नापितो धूर्तो नारीणां गणिका मता ॥ HK 76. 3

Courtezans delude men, as do the Vedas, which are also unfathomable[1]; and still men believe in the false manifestations of passion shown by girls who live on the art of love :

481. यत्नेन कपटघटिताञ् शृङ्गारोद्दीपनार्थमनुभावान् ।
रतिशिल्पजीविकाभिर्मूढास्तत्त्वेन गृह्णन्ति ॥ DK 625

and some sources ask : who is not cheated by the good behaviour of new servants, flattering words of guests, tears of courtezans, and the roguish eloquence of the crafty :

482. अभिनवसेवकविनयैः [2]प्राघुणकोक्तैर्विलासिनीरुदितैः ।
धूर्त्तजनवचननिकरैरिह कश्चिदवञ्चितो नास्ति ॥[3] PP 3. 108

or, who is not deceived by friends, villains or side glances of courtezans :

483. वक्राः कपटस्निग्धा मलिनाः कर्णान्तिके प्रसज्जन्तः ।
कं वञ्चयन्ति न सखे खलाश्च गणिकाकटाक्षाश्च ॥ KR 16

(ii)

Courtezans as well as procuresses, or courtiers, or wandering bards take advantage of stupid men's confidence in them and make their living by deceiving them. Deception is their power :

484. एवं जडेषु लोकेषु स्त्रीषु मुग्धासु का कथा ।
बुद्धिहीनप्रसादेन जीवामः केवलं वयम् ॥ KS 4. 36

485. पदे पदे जगत्यस्मिन् निधिर्दैवेन निर्मितः ।
विटचारणवेश्यानां बुद्धिहीनावलम्बनम् ॥ KS 4. 43

486. मुग्धः प्रत्ययमायाति प्रत्यक्षेऽप्यन्यथाकृते ।
मायाप्रपञ्चसारश्च वेश्यानां विभवोद्भवः ॥ KS 4. 37

and the fact that men are embarrassed in their presence, as in the presence of a king or a scholar :

487. राजनि विदुषां मध्ये वरसुरतानां समागमे[4] स्त्रीणाम् ।
साध्वसदूषित[5]हृदयो वाक्पटुरपि कातरो भवति ॥ NHS 2. 64

1. Cf. वेद-विद्य लेक्क वेश्यल वंतिवि,
अमल वेट्टि तेटपडगनियवु,
गुप्त-विद्य युकटि कुलकाम्त वैटिदि ॥ (VT 3. 187).

2. प्राघूर्णोक्तैः Pts.

3. Also in Pts 3. 119, Ptak 3. 122

4. वरसुरतसमागम BIS.

5. °दुषित° BIS.

(iii)

But courtezans are not only those who deceive others, they are sometimes deceived themselves. They often rob their paramours of their garments, but are also robbed of their fee by another paramour, when he pays, at night, with false money :

488. मुष्णाति सार्थरमणी शाटीमादाय निद्रया मुग्धान् ।
धूर्त्तेन कूटरूपं[1] दत्त्वा निशि वञ्च्यते सापि ॥ KK 9. 67

(iv)

At times, when their paramours become pessionate, courtezans take away from them their money that is earned by foul means :

489. निखिलजनवञ्चनार्जितमलिनधनं रागदग्धहृदयानाम् ।
खादति गुणगणभग्नो नग्नो हीनोऽथवा कश्चित् ॥ KK 4. 13

490. नैष न्यायो वेशकुलस्य यद्दातुरपदेशः । न ह्यर्थैर्न्यायार्जितैरेव
पुरुषा वेशमुपतिष्ठन्ति । DD 116. 4—5

(v)

Since they deceive their lovers, their prosperity is temporary as that of merchants who acquire deposits by misappropriation, or as that of kings who gain by treason :

491. न्यासापहाराद्वणिजां वेश्यानां कामिवञ्चनात् ।
द्रोहाच्चोपनता राज्ञामस्थिरा एव संपदः ॥[2] KR 4, 480

(vi)

Courtezans are both deceitful and sly[3]. They can make even the god of fortune (Vaiśravaṇa) a beggar :

492. तत्रापि वेशयोषाः कुटिलतराः कूटरागहृतलोकाः ।
कपटचरितेन यासां वैश्रवणः श्रमणतामेति ॥ KK 4. 1

They are proverbially sly; as Vasantasenā says in BhC: " 'Sly are those that live in courtezans' quarters', you fulfill the proverb and are telling fibs", to which the maid replies : "What is that? 'Every servant of a courtezan is sincere' " :

1. = forged coin.

2. Quoted also as text 117.

3. They know the 64 arts and are sly and cunning. Cf. VKN 63 (quoted in R. Schmidt's *Beitraege sur indischen Erotik* p. 205).

493. त्वं तावद्दक्षो वेशवासजन इति जनवादं पूरयन्त्यलीकं भणसि ॥[1]

Comm. to BhC 4. 10—1

494. चेटी :—किमेतद् वेशवासजनः सर्वो दक्षिणो भवतीति । पश्यत्वज्जुका चम्पकारामे पिचुमन्दा जायन्ते । अतिसदृश इति मम हृदयमभिरमते; परमार्थत एव प्रशस्यते ननु कामदेवः ॥[2] Comm. to BhC 4. 15—7

(vii)

It is difficult to please courtezans and the goddess of fortune; they both are sly with strong people, do not remain with good natured ones, hate stupid people, feel no passion for learned people, fear heroic people and deride cowards :

495. तीक्ष्णादुद्विजते मृदौ परिभवत्रासान्न सन्तिष्ठते
मूर्खान् द्वेष्टि न गच्छति प्रणयितामत्यन्तविद्वत्स्वपि ।
शूरेभ्योऽभ्यधिकं बिभेत्युपहसत्येकान्तभीरूनहो[3]
श्रीर्लब्धप्रसरेव वेशवनिता दुःखोपचर्या भृशम् ॥[4]

VM 3. 5

(viii)

Courtezans live on their falseness and deceit because they are ruined by truth, as noble women are ruined by spirituous liquors :

496. असत्येनैव जीवन्ति वेश्याः सत्यविवर्जिताः ।
एताः सत्येन नश्यन्ति मद्येनेव कुलाङ्गनाः ॥ KS 4. 68

They are ruined by truthfulness, as merchants are ruined by open-handedness, or men from the Kāyastha caste are ruined by compassion :

497. दानेन नश्यति वणिग् नश्यति सत्येन सर्वथा वेश्या ।
नश्यति विनयेन गुरुर्नश्यति कृपया च कायस्थः ॥ KS 4. 70

They also can have no sense of shame, because they are lost when shameful, in the same way as noble women are lost when not ashamed, or kings when satisfied, or Brahmans when not satisfied :

1. तुमं दाव दक्खो वेसवासजणो त्ति जणवादं पूरअन्ती अलिअं भणासि, (BhC 4. 9—10).

2. चेटी : किं एदं वेसवासजणो सव्वो दक्खिणो होइ त्ति; पेक्खदु अज्जुआ, चम्पआरामे पिचुमन्दा जाअन्ति; अदिसरिस त्ति मम हिअअं अहिरमदि; परमत्थदो एव्व पसंसीअदि, णं कामदेवो । (BhC 4. 12—4).

3. *V. l.* °रूनपि

4. Cf. MBh 5. 1509. MBh refers to the goddess-of-fortune only.

498. असन्तुष्टा द्विजा नष्टाः[1] सन्तुष्टाश्च महीभुजः[2] ।
सलज्जा[3] गणिका नष्टा निर्लज्जाश्च[4] कुलाङ्गनाः[5] ॥[6] ND 8. 18

(ix)

Untruthfulness of courtezans gives them their splendour, just as truth crowns noble women with success; if their nature can be seen through truth, they will look like a hut of poor men not suitable for visitors:

499. सत्यं विनाशाय पराङ्गनानामसत्यसारा गणिकागणश्रीः ।
सत्येन वेश्या किल दृष्टसारा दरिद्रशाला इव कस्य सेव्याः ॥ KS 4. 69

They can gain good fortune by untruthfulness alone:

500. गणेशानुचरः पूर्वमिति मह्यं वरं ददौ ।
असत्येनैव वेश्यानां भवन्ति धनसंपदः ॥ KS 4. 79

There never dwells in the minds of courtezans even an atom of truth unalloyed with treachery:

501. एवं नरेश वनिताहृदये कदाचित्[7]
कूटाद् ऋते वसति सत्यकथालवोऽपि ।
तत् सार्थसाध्यगमनासु सदैव तासु
शून्याटवीष्विव रमेत न भूतिकामः ॥ SKSS 10. 57, 176

Therefore, it is easier to count the grains of sand in the ocean, to find the centre of the path of a serpent, or the centre of the road at night or in water, or the circulation of planets, than the unstable mind of courtezans[8]:

502. वारिराशिसिकतापरिमाणं[9] सर्परात्रिजलमध्यगमार्गः ।
ज्ञायते च निखिलं ग्रहचक्रं नो मनस्तु चपलं गणिकायाः ॥ AS 24. 15

1. असन्तुष्टो द्विजो नष्टः BIS.

2. सन्तुष्टाश्चैवपार्ति(?र्थि)वाः CW; महीभृतः CV; सन्तुष्टाः पार्थिवाः सदा NHJ; सन्तुष्टश्च महीपतिः CLT; सन्तुष्टाः पार्थिवास्तथा CNS, NH; *V. l.* सन्तुष्टाः इव पार्थिवाः PHP.

3. °सलज्ञा corrupt.

4. निर्लज्ञाश्च corrupt.

5. निर्लज्जाः सुकुलस्त्रियः CW; निर्लज्जा च कुलाङ्गना NHJ; *V. l.* कुलस्त्रियः KSH, CNS, CLT, NH, NHP.

6. Also in C 80 in HKS, CW 36, CV 8. 18, CNS 9, C in NSK, CLT 4. 3; NH 3. 64, NHJ 3. 67, NHP 3. 62.

7. न जातु SKSSD.

8. 'One knows ··· but nobody knew'.

9. *V.l.* °परिपाणं

Even Hari, Hara and other gods cannot get acquainted with the character of courtezans who often evoke their indignation :

503. अद्यापि हरिहरादिभिरमरैरपि तत्त्वतो न विज्ञाताः ।
भ्रमविभ्रमबहुमोहा वेश्याः संसारमायाश्च ॥ KK 4. 24

Their character is so variable that none really knows them :

504. इत्येवं बहुहृदया बहुजिह्वा बहुकराश्च बहुमायाः ।
तत्त्वेन सत्यरहिताः को जानाति स्फुटं वेश्याः ॥ KK 4. 39

Anything can be expected of them, as anything can be expected of any woman :

505. कवयः किं न पश्यन्ति[1] किं न भक्षन्ति[2] वायसाः[3] ।
मद्यपाः किं न जल्पन्ति[4] किं न कुर्वन्ति योषितः[5] ॥[6] SV 3. 25, 45

506. यत् साहसमसत्यं च यदकार्यं यदक्रमम् ।
स्त्रियस्तदेव कुर्वन्ति भयस्थाने कथं रतिः ॥[7] SV 9. 11

since the deeds of women baffle even those who know truth and can rightly distinguish pain and pleasure, victory and defeat, life and death :

507. सुखदुःखजयपराजयजीवितमरणानि ये विजानन्ति ।
मुह्यन्ति तेऽपि नूनं[8] [9]तत्त्वविदश्चेष्टितैः[10] स्त्रीणाम् ॥ VC sr II 12

(x)

They conquer men, but for men it is impossible to conquer them, because the creator has created four ways but has not created the fifth one, that is, the way in which to conquer women :

508. चत्वारो निर्मिताः[11] पूर्वमुपायास्तेन वेधसा ।
न सृष्टः पञ्चमः कोऽपि गृह्यन्ते येन योषितः ॥ SV 9. 16

1. *V.l.* कुर्वन्ति; किं न पश्यन्ति योगिनः, वायसा किं न भक्षन्ति BIS.
2. भक्ष्यन्ति BIS.
3. कुव(?र्व)न्ति योषितः CND.
4. किं न जल्पन्ति मद्यपाः BIS.
5. खादन्ति वायसाः CND.
6. Also in CND 10. 4, CV 10. 4, SB 153, 186. Cf. VC br II. 19, AKM 8. 123
7. For different readings cf. AKM 8. 143
8. *V.l.* ऽहि, ऽपिहि, ऽपि च
9. *V.l.* न विदुश्
10. *V.l.* चेष्टितं, °ते, °ता
11. *V.l.* सज्जिताः

(xi)

Viṭa gives the following characteristics of courtezans in S'M :

"Pride and tricks and lies fraud
Are in your face ;
False playground of the lustful god,
Such is your face ;
The wench's stock in trade, in fine,
Epitome of joys divine,
I mean, your face—
For sale ! the price is courtesy.
I trust you'll find a man to buy
Your face"[1] :

509. साटोपकूटकपटानृतजन्मभूमेः
शाठ्यात्मकस्य रतिकेलिकृतालयस्य ।
वेश्यापणस्य[2] सुरतोत्सवसंग्रहस्य
[3]दाक्षिण्यपण्यसुखनिष्क्रय[4]सिद्धिरस्तु ॥ S'M 5. 36

Courtezans are also known as those who are full of fraud, as gamblers are known for their knavery :

510. वेश्याजनस्य कितवस्येव वञ्चनमायया ।
अहो वैदग्ध्यमित्युक्त्वा परोऽपि परितुष्यति ॥ KS 4. 71

They are considered, as are merchants, robbers, gamblers, adulterers, selfish and drowsy persons, as the abode of untruthfulness :

511. वणिक् पण्याङ्गना दस्युर्द्यूतकृत् पारदारिकः ।
स्वार्थसाधकनिद्रालू सप्तासत्यस्य मन्दिरम् ॥[5] HK 133. 1, 222. 1

They are not concerned over truthfulness, since they are ingenious in conforming to the way of life of their paramours and are skilful in the sixtyfour arts :

512. रमणहृदयानुवर्तनचतुरचतुःषष्टिकर्मकुशलानाम् ।
न स्पृशति तत्त्वचर्चा पण्यवधूनां विदग्धचेतांसि ॥ DK 487

This is due to the fact that they meet many types of men and learn from

1. Translated by A.W. Ryder in HOS 9 p. 87

2. *V.l.* वेश्याजनस्य 3. *V.l.* दाक्षिण्यपुण्य°

4. *V.l.* °निःक्रय°

5. A similar verse is also found in KR 163. 1 where it is stated that courtezans, just as merchants, robbers etc., are cunning persons.

them false courtesy :

513. हञ्जे नानापुरुषसङ्गेन वेश्याजनोऽलीकदक्षिणो भवति ॥[1]
SA to SM 4. 17—8

(*d*) Faithlessness

(i)

Women are considered particularly unworthy of faithfulness, because they are like *guñja*-berries, beautiful in the outside but poisonous inside :

514. अन्तर्विषमया ह्येता[2] बहिश्चैव[3] मनोरमाः[4] ।
गुञ्जाफलसमाकारा[5] योषितः केन निर्मिताः[6] ॥[7] PP 1. 150

or beautiful on the outside and empty within :

515. बहिरुपपादितशोभा अन्तस्तुच्छाः स्वभावतः कठिनाः ।
वेश्याः समुद्गिका इव कर्षन्ति[8] यन्त्रप्रयोगेण ॥ DK 322

What rests in women's hearts does not appear on their lips ; what is on their lips is not expressed openly ; and they do not comply with whatever they express openly :

516. यदन्तस्तन्न जिह्वायां यज्जिह्वायां न तद्बहिः ।
यद्बहिस्तन्न कुर्वन्ति विचित्रचरिताः[9] स्त्रियः ॥[10] SV 9. 14

Their speech is like honey but poison is in their hearts. Men are like bees who are looking for the lotus-flower :

517. सुमुखेन वदन्ति वल्गुना प्रहरन्त्येव शितेन[11] चेतसा ।
मधु तिष्ठति वाचि योषितां हृदये[12] हालाहलं महद्विषम्[13] ॥ Pts 1. 188

1. हञ्जे णाणापुरिससङ्गेण वेसाजणो अलीअदक्खिण्णो भोदि S'M 4. 17-8
2. कामं BIS.
3. बहिर्वृत्त्या Pts 4. 87; बहिरेव BhS'.
4. मनोहराः BhS'.
5. °लनिभाकाराः BIS; गुञ्ज° PtsK 1. 211.
6. स्वभावादेव योषितः Pts 4. 87, PtsK 4. 59; योषितः परिकीर्तिताः PtsK 1. 211.
7. Also in Pts 1. 196, 4. 87, PtsK 1. 211, 4. 59, BhS' 369, SB 23. 296, SRBh 348. 22. Also in S'V 9. 12 :

अन्तर्विषमयाः कामं बहिर्वृत्त्या मनोरमाः ।
गुञ्जाफलनिभाः सत्यं स्वभावादेव योषितः ॥ S'V 9. 12

8. *V. l.* भणन्ति
9. °चरित्राः PtsK.
10. Also in PP 4. 47, Pts 4. 88, PtsK 4. 57. For different readings cf. AKM 8. 143.
11. प्रहरन्ते निशितेन PtsK.
12. हृदि PtsK.
13. हालाहलमेव केवलं PtsK.

518. अत एव निपीयतेऽधरो[1] हृदयं मुष्टिभिरेव ताड्यते ।
पुरुषैः सुखलेशवञ्चितैर्मधुलुब्धैः[2] कमलं यथालिभिः ॥[3] Pts 1. 189

519. मधु तिष्ठति[4] वाचि[5] योषितां हृदि[6] हालाहलमेव केवलम्[7] ।
अत एव [8]निपीयतेऽधरो[9] हृदयं मुष्टिभिरेव ताड्यते ॥[10] BhS 298

(ii)

Mor over, courtezans are soft in speech but malicious in heart, and depraved :

520. या विचित्रविटकोटिनिघृष्टा मद्यमांसनिरतातिनिकृष्टा ।
कोमला[11] वचसि चेतसि दुष्टा[12] तां भजन्ति गणिकां न विशिष्टाः[13] ॥
AS 24. 9

They are false and passionate :

521. कौटिल्यं कचनिचये करचरणाधरदलेषु रागस्ते ।
काठिन्यं कचयुगले तरलत्वं नयनयोर्वसति ॥ KP 170

(iii)

No faith can be placed in them even when they spend money for their paramours :

522. इति वचनं भूमिपतेः श्रुत्वा मन्त्री विहस्य सासूयः ।
तमुवाच कस्य राजन् वेश्याचरितेऽस्ति विश्वासः ॥ KK 4. 21

just as faith cannot be placed in rivers, animals with claws or horns, men carrying swords, kings or women :

523. नदीनां च[14] नखिनां[15] च[16] शृङ्गिणां शस्त्रपाणिनाम्[17] ।

1. मुखं निपीयते PtsK.
2. मधुगृध्रैः PtsK.
3. Also in PtsK 1. 202-3.
4. रसश्च BIS.
5. अमृतंच वदनेषु BIS.
6. हृदये PP, Pts.
7. महद्विषम् PP, Pts; हृदये चापि हलाहलं विषं BIS.
8. निपीड्यते SB.
9. मुखं निपीयते PtsK.
10. This is the same text as the two preceding ones. Also in PP 1. 145, Pts 1. 188b-189a, PtsK 1. 202b-203a, NHS *ad* 65. 8, SB 17, SV 3380, VV 615. For different readings in BhS' see BhS' p. 117.
11. *V. l.* कोमलां, कोमलं
12. दुष्टां AS.
13. विशिष्टा AEM 56. Also in AEM (HM) 194 and 56. 18-9. Cf. ADh 20. 41-5, YH 2. 87-93.
14. च om. M in VC sr.
15. Tr. नख्°, नद्° Q in VC sr, PBGKR in VC jr, PP, CNS.
16. *V. l.* नदीनां नखिनाञ्चैव
17. नदीनां शस्त्रपाणीनां नखिनां शृङ्गिणां तथा । NHJ;
शृङ्गिणां च नदीनां च नखिनां शस्त्रपाणिनाम् । BIS;
शास्त्र° BIS; *V. l.* शस्त्रधारिणाम् PP; शस्त्रिणां द्विषाम् ।

विश्वासो[1] नैव कर्तव्यः[2] स्त्रीषु राजकुलेषु च ॥[3]
VC sr VII. 8, and VC Jr \ I 1.

524. नदीनारीनरेन्द्राणां नीचगायन[4]योगिनाम् ।
नखिनां च न विश्वासः कर्त्तव्यः शुभमिच्छता ॥[5] SB 187 [3293]

or in dice, fire[6], women, etc., because courtezans, like the rest of women, in general, are light-minded :

525. देव न प्रत्ययः स्त्रीषु चपलास्वखिलास्वपि ।
चिरगढीष्वपि[7] न ग्राह्यो वेशस्त्रीष्विव[8] सर्वदा ॥ SKSS 10. 58, 56

and desert paramours who are in love with them without paying any attention to them :

526. यदर्थे[9] स्वकुलं[10] त्यक्तं जीवितार्धं च हारितम् ।
सा मां[11] त्यजति निःस्नेहा कः स्त्रीणां विश्वसेन्नरः ॥[12] PP 4. 40

It is better to take poison, or to place a serpent around one's neck, or trust an enemy, than to trust women :

527. वरं हालाहलं भुक्तमहिर्वद्धो वरं गले ।
न पुनः स्त्रीषु विश्वासो मणिमन्त्राद्यगोचरः ॥ SKSS 12. 72, 255

528. विश्वसेत्[13] कृष्णसर्पस्य[14] खड्गहस्तस्य[15] वैरिणः ।
[16]आचारचलचित्तस्य[17] स्त्रीचरित्रं न विश्वसेत् ॥[18] SV 3. 24

1. *V. l.* आश्वासो

2. कर्त्तव्यं BIS; नोपगन्तव्यः PP.

3. Also in PP 1. 52, CNS 52, C 27 in HKS, NHJ 1. 18, UU 4. 138, SKD अद् नखिम् and विश्वास

4. नागन BIS.

5. Cf. नदीनां च कुलानां च मुनीनां च महात्मनाम् ।
परीक्षा न प्रकर्तव्या स्त्रीणां दुश्चरितस्य च ॥ Pts 4. 49, and
ऋषीणां च नदीनां च कुलानां च महात्मानाम् ।
प्रभावो नाधिगन्तव्यः स्त्रीणां दुश्चरितस्य च ॥ (MBh 5. 1253 b-1254 a)

6. Cf. KR 200. 7.

7. चिरगटीष्व् SKSSD.

8. वेश्यस्त्रीष्व्° corrupt, SKSSD.

9. यदर्थं Pts.

10. *V. l.* स्वकुले PP.

11. *V. l.* मा

12. Also in Pts 4. 102, PtsK 4. 48.

13. न विश्वेसत् BIS.

14. °सर्पं BIS.

15. *V. l.* °हस्तस्थ° VC.

16. *V. l.* आचार्य, आचार्ये, अचार्य, अनिवार्य BIS.

71. वलवित्तास्य BIS.

18. Also in L in VC br, cf. AKM 8. 122-3.

529. संध्यावत् क्षणरागिण्यो नदीवत् कुटिलाशयाः ।
भुजगीवदविश्वास्या विद्युद्वच्चपलाः स्त्रियः ॥[1] SKSS 7. 37, 143

Under no circumstances must one place confidence in their actions, just as one must not place confidence in crossing a swollen river, a king's favour, the friendship of a serpent, or the love of a merchant :

530. चरित्रे[2] योषितां पूर्णे[3] सरित्तारे नृपादरे[4] ।
सर्पमैत्रे[5] वणिक्स्नेहे[6] [7]विश्वासं नैव कारयेत् ॥[8] VC Sr 5. 2

or in kings, serpents, recitation of sacred texts in low voice, nem es, duration of life, deceivers, timid or passionate persons, boasters, thieves, ungrateful persons, madmen, drunkards and the like :

531. स्त्रीषु राजसु सर्पेषु स्वाध्यायप्रभुशत्रुषु ।
भोगेष्वायुषि विश्वासं कः प्राज्ञः कर्त्तुमर्हति ॥ MBh 5. 36, 57

532. स्त्रीधूर्त्तकेऽलसे भीरौ चण्डे पुरुषमानिनि ।
चौरे कृतघ्ने विश्वासो न कार्यो न च नास्तिके ॥ MBh 5. 38, 74b–75a

533. उन्मत्तानां भुजङ्गानां मद्यपानां च हस्तिनाम् ।
स्त्रीणां राजकुलानां च न विश्वसेयुर्गतायुषः ॥ KR 5

Nobody can trust their friendship, just as nobody can rely on the friendship of cats, kings, or mendicants (*bhikṣus*)[9] :

534 का वै प्रीतिस्तु मार्जारैः का प्रीतिरवनीपतौ ।
गणिकाभिश्च का प्रीतिः प्रीतिः का भिक्षुभिः सह ॥ CLT 5. 1

535. का प्रीतिः सह मार्जारैः का प्रीतिरवनीपतेः ।
का प्रीतिर्गणिकासार्धं[10] का प्रीतिर्भिक्षुकैः सह ॥ SB 138. [1635]

1. Cf. MS 2. 94 :

न जातु कामं कामानामुपभोगेन शाम्यति ।
हविषा कृष्णवर्त्मेव भूय एवाभिवर्धते ॥ MS 2. 94. Also in MBh. 1. 3174, 3511, BhP 9. 19, 14, *Harivaṁśa* 1636, *Brahmadharma* 2. 13, 3.

2. *V. l.* चारित्रे

3. *V. l.* वापि, वासम्, वत्स

4. नदीतीरे

5. *V. l.* सर्व°, सर्वे°, °व्यम्, °व्यां, °त्री, °मन्त्रे, °मन्त्र, °त्रैव

6. *V. l.* वणिग्जाते N in VC sr; °वाक्ये T in VC sr.

7. *V. l.* विश्वस्तो हि विनश्यति

8. Also in VC mr 5. 38-9.

9. Similar is the following Ṣahpuri aphorism : "So many cannot be true friends—hope, dice, courtezans, robbers, cheats, goldsmiths, physicians and distillers" (S G. Champion : *Racia Proverbs*).

10. सह गणिकया BIS.

(iv)

Nobody could or should do business with them, or with kings, sons, brothers, widows, etc. :

536. घृणी राजा पुंश्चली राजभृत्यः पुत्रो भ्राता विधवा बालपुत्रा ।
सेनाजीवी चोद्धृतभूतिरेव[1] व्यवहारेषु वर्जनीयाः स्युरेते ॥
MBh 36. 36. [5 1363]

the more so since their pledges are valueless and nobody can collect from them outstanding debts :

537. ह्यो दत्त्वार्थं कथमिव गच्छाम्यद्येति निवसते[2] प्रायम्[3] ।
कः कुरुते वेश्यानां तत्क्षणधनदानभोग्यानाम् ॥ KS 8. 116

Therefore :

"Those men are fools, (it seems to me),
Who trust to women[4] or to gold,
For gold and girls, 't is plain to see,
Are false as virgin snakes and cold[5] :

538. अपण्डितास्ते पुरुषा मता मे ये स्त्रीषु च श्रीषु च विश्वसन्ति ।
श्रियो हि कुर्वन्ति तथैव नार्यो भुजङ्गकन्यापरिसर्पणानि ॥[6]
SM 4. 12

(e) Miscellaneous

(i)

Other bad qualities ascribed to courtezans include their habit of tormenting others. The same habit is ascribed also to flies, wind, beggars, mice, village chieftains, and astrologers ; all these persons are held likely to torment others :

539. मक्षिका मारुतो वेश्या याचको मूषकस्तथा ।
ग्रामणीर्गणकश्चैव सप्तैते परबाधकाः ॥ CTP. 308

540. मक्षिका मशका वेश्या याचकाश्चैव मूषकाः ।
गणका ग्रामणीश्चैव सप्तैते परभक्षकाः ॥ SP 68, 18

(ii)

They are also known be to indifferent towards other people ; like kings, Yama, fire, robbers, children, beggars, or village chieftains, they do not take

1. चिद्धतभूतिरेव BIS. 2. Better निवसने

3. For the explanation of प्राय see J. J. Meyer : *Altindische Schelmenbuecher*, vol. 1. 102 fn. 1.

4. S'arvilaka speaks in this stanza about courtezans.

5. Translated by A. W. Ryder in HOS 9 p. 62.

6. Also in ND 45.

notice of the sufferings of neighbours :

541. राजा वेश्या यमश्चाग्निस्तस्करो[1] वालयाचकौ[2] ।
परदुःखं न जानन्ति[3] अष्टमो ग्रामकण्टकः[4] ॥[5] CND 17. 19

and, therefore, theft and courtezanship are considered alike, as well as courtezans and astrologers, since both display their *pañcāṅga* and are swindlers who deceive ordinary people (in order to gain money) :

542. गणिकागणकौ समानधर्मौ निजपञ्चाङ्गनिदर्शकावुभौ ।
जनमानसमोहकारिणौ तौ विधिना वित्तहरौ विनिर्मितौ ॥[6] SRK 85. 1

Courtezans are held devoid of any sense of blood relationship[7]. They are also proverbially impudent. And so, in BB we read that a person goes out to meet someone 'with impudence like a courtezan' :

543. ....रूपाजीवा प्रगल्भया.................. BB 19. 117

(iii)

Courtezans are also always passionate in love, dislike and presumption :

544. रागद्वेषममत्वकर्षितधियो वेश्याः सुरा भिक्षवः ।
वस्तुं नन्वपि नित्यमित्यहह किं कामार्णवे मज्जसि ॥ JDh 85. 11—2

(iv)

They are also known to bring misfortune to men, since all they desire is their money ; and how are men to get money if not through gambling and theft ?

545. भिक्षो मांसनिषेवणं प्रकुरुषे '[8]किं तेन मद्यं विना
मद्यं चापि तव प्रियं प्रियमहो वाराङ्गनाभिः[9] सह ।
वेश्याप्यर्थरुचिः[10] कुतस्तव धनं द्यूतेन चौर्येण वा
चौर्यद्यूतपरिग्रहोऽपि[11] भवतो नष्टस्य कान्या गतिः ॥[12]
VS ad 525. 196

1. यामो वह्नि (वह्नि SB) प्राहुणो CV; यामो अग्निस्तस्करो BIS.
2. °याचकः SB.
3. जानाति SB.
4. ग्रामकूटकः SB.
5. Also in CV 17. 19, SB 158.
6. Also S'RBh 1921, 46. 2.
7. Cf. वाड वदिनेकेल, वावि वर्तननुलु ?
गाडि गानि केल, दाड बुद्धि ?
मूड मतुल कील, मुदमतो ग्नानंवु । VT 2. 246.
8. किमुचितं CTP.
9. वेश्याङ्गनाभिः S'P.
10. वेश्या द्रव्यरुचिः S'P.
11. श्रमोऽपि CTP.
12. Also in CTP 424, S'P 4061.

They[1] expose to danger even their husbands, sons, brothers, or fathers :

546. नितम्बिन्यः पतिं पुत्रं पितरं भ्रातरं क्षणात्।
आरोपयन्त्यकार्येऽपि दुर्वृत्ताः प्राणसंशयम्॥ HK 190. 4

They are so dangerous that where they live, or where elephants, scribes, *bhikṣus*, swindlers, or donkeys live, not even rogues are born :

547. (अपि च, भो वयस्य!) गणिका हस्ती कायस्थो भिक्षुश्चाटो
रासभश्च यत्र एते निवसन्ति तत्र दुष्टा अपि न जायन्ते॥[2]
SA to S' M 5. 62—4

(v)

Because of all their bad qualities, even their name is always considered a defect :

548. अपैति[3] गुणवत्सङ्गाद् दोषो दोषवतां किल।
गणिकाशब्ददोषस्तु नैनामद्यापि मुञ्चति॥ BB 11. 86

Therefore, it is clear why Vasantasenā says to Saṁsthānaka : 'I am only a courtezan' :

549. गणिका खल्वहम्॥[4] Comm. to BhC 2. 82

to which the other replies : "by birth only, but not by character" :

550. अभिजनेन, न शीलेन॥[5] Comm. to BhC 2. 83

1. नितम्बिनी, a woman with large and beautiful hips. In this context, probably, in the meaning of a कुलटा.

2. (अवि अ, भो वअस्स) गणिआ हत्थी काअत्थओ भिक्खु चाटो
रासहो अ जहिं एदे निवसन्ति तहिं दुट्टा वि ण जाअन्ति। S'M 5. 62-4.

3. *V. l.* अपेति अयेति

4. गणिआ खु अहं BhC 2. 81.

5 अभिजाणेण ण शीलेण BhC 2. 83.

CHAPTER IX

On Courtezans and their Houses being dangerous

(i)

Courtezans, called unchaste women all over the world, are the object of shame to chaste women :

551. पृथिव्यां कुलटाजातिर्बभूव सर्वतः सुत ।
पतिव्रतानां स्त्रीणां च लज्जाबीजस्वरूपिणी ॥ NP 1. 14, 117

they are also considered[1] dangerous persons who find delight in the king's misfortune, as do old officials out of employment who make their oblutions in the bathing houses on the rivers, *soit-disant* sons of kings in the royal palaces, some warriors who are by nature malign and anxious to ride the high horses, some school-masters or merchants who can misappropriate deposits but are ever ready to attend the recitals of the holy books, some Brahmans who are expert in hungerstrikes, Ḍāmaras from the outskirts of the capital who bear arms but are like tillers of the soil, and those persons who regale themselves and others with sensational news :

552. सरित्स्नानगृहे स्नान्तो वृद्धाः क्षीणनियोगिनः ।
राजवेश्मन्यगणिता नाममात्रनृपात्मजाः ॥ KR 8. 706

553. स्वभावदुर्जनाः केचिद् योधाश्चोच्चाश्वकांक्षिणः ।
कारयन्तोऽप्युपाध्यायाः शिष्यान् स्फिक्कषणं नखैः ॥ KR 8. 707

554. वृद्धाः सुरौकोनर्तक्यो देवप्रासादपालकाः ।
वणिजो भुक्तनिक्षेपाः पुस्तकश्रुतितत्पराः ॥ KR 8, 708

555. प्रायोपवेशकुशलाः पारिषद्यद्विजातयः ।
शस्त्रिणः कार्षकप्राया नगरोपान्तडामराः ॥ KR 8. 709

556. सुखयन्तः स्वमन्यांश्च किमप्युत्पिजवार्तया ।
एते प्रायेण देशेऽस्मिन् पार्थिवोपप्लवप्रियाः ॥ KR 8. 710

(ii)

Courtezans, pimps, actors, gamblers, keepers of gambling houses and other persons of this sort create disorder, and, therefore have to be watched

1. Old courtezans (dancing women of the temples who guard sacred shrines).

and checked[1]. They afflict and contaminate the more valuable classes of subjects living in the kingdom :

557. पानागारनिवासाश्च वेश्याः प्रापणिकास्तथा ।
कुशीलवाः सकितवा ये चान्ये केचिदीदृशाः ॥ MBh 12. 88, 14 [6615]
558. नियम्याः सर्वं एवैते ये राष्ट्रस्योपघातकाः ।
एते राष्ट्रेऽभितिष्ठन्तो बाधन्ते भद्रिकाः प्रजाः ॥ MBh 12. 88, 15 [6616]

There in the houses of courtezans, gambling houses, stalls of the bakers, taprooms, sheds of parks, huts of ascetics, empty temples, squares, market quadrangles, etc.—thieves, for whom kings are on the outlook, are wandering about :

559. वेसाण मन्दिरेसु पाणागारेसुं जूयठाणेसु ।
कुल्लूरिय आवणेसु य उज्जाणनिवाणसालासु ॥ AEM 73. 28—9
560. मढसुन्नदेउलेसुं चच्चरचौहट्टहट्टसालासु ।
तक्करगं नियन्तो हिण्डइ एक्कलओ कुमरो ॥ AEM 73. 30—1

Houses of courtezans are those in which malicious persons exercise debauchery

561. न च द्यूतकलान्यत्र कितवेभ्यः प्रकाश्यते ।
न हि प्रयुञ्जते प्राज्ञाः [3]वेशादन्यत्र वैशिकम्[4] ॥ BB 23. 46

while houses of gambling are considered a disgrace, because they are the abode of thieves and courtezans and the like :

562. [4]भवनमिदमकीर्तिश्चोर[5]वेश्यादिसद्म[6]
[7]व्यसनपतिरुदग्रापन्निधिः[8] पापबीजम्[9] ।
[10]विषम [11]नरकमार्गेष्वग्रयायीति[12] मर्त्यः[13]
[14]क इव विशदबुद्धिर्द्यूतकार्यं[15] करोति[16] ॥ VC Sr 27. 9

1. Cf. MS 9. 264-6, MBh 12. 140, 40-2, BS (Nītis'āstra) 3. 27, VR 335-7, MBh 2. 68, 1, MS 9. 259, 4-209, 219, 5. 90, YS 1. 191, VSm 51. 7, 63. 29, VDh 14. 10, KAr 203. 13, 144. 11, and L. Sternbach : *Juridical Studies in Ancient Indian Law; 17. Legal Position of Prostitutes according to Kautilya's Arthas'astra*, ch. 21, JAOS 71. 1.

2. वेषाद्° BB 398.
3. वैषिकम् BB 398.
4. *V. l.* भु°
5. *V. l.* °चौर°
6. *V. l.* °सर्व, °कर्म, °वेश्याङ्गनानाम्
7. *V. l.* व्यसननिधिर्, °मतिर्
8. *V. l.* उदायापन्°, उदारः सन्°, उदग्रं संनिधिः°
9. पापभाजी, °भाजाम्
10. विषय°
11. *V. l.* °नगर°
12. *V. l.* °यायीव
13. *V. l.* मार्यः, मत्वा, °मार्गे प्रज्ञया ह्यत्र कोऽपि
14. *V. l.* क च ह, विमल
15. *V. l.* °कृत्य (त्यं), °कर्मा, °धर्मं
16. *V. l.* द्यूतमङ्गीकरोति

(iii)

One oil-presser is equal to ten butchers, one vintner is equal to ten oil-pressers, ten oil-pressers are equal to one brothel (or to one courtezan), and ten brothels (or ten courtezans) are equal to one king :

563. दशसूनासमं चक्रं दशचक्रसमो ध्वजः ।
दशध्वजसमो[1] वेशो[2] दशवेशसमो[3] नृपः ॥[4] MS 4. 85

presents should not be accepted from those who live on brothels[5] or on courtezans, just as presents should not be accepted from kings not born in the *kṣatriya* caste, nor from keepers of slaughter houses, oil presses, or grog-shops[6] :

564. न राज्ञः प्रतिगृह्णीयाद् राजन्यप्रसूतितः ।
सूनाचक्रध्वजवतां [7]वेशेनैव च जीवताम् ॥ MS 4. 84

565. प्रतिग्रहे सूनिचक्रिध्वजिवेश्यानराधिपाः ।
दुष्टा दशगुणं पूर्वात् पूर्वादेते यथाक्रमम्[8] ॥[9] YS 1. 141

(iv)

However, houses of courtezans are particularly dangerous to passionate men, since hundreds of young men perish daily in houses of courtezans, just as animals which are offered in sacrifice :

566. मांस्पाकोत्कटमद्यगन्धि विहरच्चेटीनटीसंकुलं
यद्वेश्यायतनं भुजङ्ग परया भक्त्या पुरः पश्यसि ।
अत्रास्ते गृहदेवता विदधती दिग्घट्टनं कुट्टनी
यस्याः [10]प्रत्यहमाढ्यकामुकपशुव्रातोपहारैर्बलिः ॥[11] JM 32

1. °मा MSJ.
2. वेश्या MSJ.
3. वेश्यासमो MS., MSJ.
4. Cf. with the following aphorism in Urdu, still in use in India : ब्राह्मण सांप रण्डी और अफ़गान (का) भी एतिबार नहीं करना चाहिए (a Brahman; a snake, a prostitute and an Afghan are all untrustworthy and it is only a matter of degree). Cf. S. G. Champion : *Racial Proverbs*, (Indian 21), London.
5. That is men or women. पराश्रवृत्तिस्तया यो जीवति—स्त्री वा पुमान् वा Medh ad MS 4. 84.
6. There are some differences between the texts of MS and YS.
7. Err. वशे° instead of वेशे°
8. *V. l.* यथोत्तरम्
9. YSGS 1. 140.
10. प्रत्यहमात्त° SV.
11. Also in SV 2376.

CHAPTER X

On Intercourse with Courtezans being perilous

(i)

Courtezans, when looking at men, rob them of their heart; when touching them, rob them of their strength; and when having sexual intercourse with them, rob them of their virility :

567. दर्शनाच्चित्तवैकल्यं स्पर्शनात्तु धनक्षयः ।
संभोगात् किल्विषं पण्यस्त्रीणां प्रत्यक्षरक्षसाम् ॥ NS' 31

568. दर्शने हरते चित्तं[1] स्पर्शने हरते बलम् ।
मैथुने[2] हरते वीर्यं[3] नारी प्रत्यक्षराक्षसी ॥ SB 185; 293 [2719]

and men whom courtezans rush, perish like dogs or like mice under the wheel of a cart[4].

Men perish through contact with courtezans, just as servants perish when serving bad masters, kings by bad conduct, noble men by pride, ascetics by anger, yogins by enjoyment, sick persons by overeating, etc. :

569. भृत्यः कुप्रभुसेवया नरपतिः स्वच्छन्दतादुर्नयै-
र्हेवाकेन कविर्मदेन कुलजः क्रोधाग्निना तापसः ।
योगी भोगविशेषलम्पटतया रोगः कुपथ्याशनैः
रागी चत्वरकामिनीपरिचयैः क्षिप्रादधः क्षिप्यते ॥ JM 16

Therefore, courtezans are considered, under any circumstance, contemptuous creatures :

570. ....यतो वेश्याः सर्वथा निन्द्याः............... HK 220

Courtezans are contradiction to grace :

571. शौर्यस्यातिविकत्थनं रिपुनतिर्मानस्य दुःशीलता
सौन्दर्यस्य समुन्नतेस्तरलता ज्ञानस्य गर्वग्रहः ।
ऐश्वर्यस्य विकारता मुखरता विद्याप्रकर्षस्य च
भ्रातर्विभ्रमनर्मणश्च गणिका सर्वात्मना दूषणम् ॥ JM 18

1. प्राणान् BIS. 2. संगेमे BIS.
3. काया BIS.
4. Cf. बडलु वेंचु लंज युव्वसंवुननैन, वेग, वितुनि मेद
विरिगेनेनि, पंदिकोक्कु मेद, बंडि कल्पङ्गलु । VT 2. 101

The same destruction, as gambling brought upon Yudhiṣṭhira, the same destruction as Viṣṇu brought upon Bali, the same destruction as S'ukra brought upon Kubera, the same destruction as Kali brought upon Nala, the same destruction as the armies of the gods and demons brought upon the Ocean, are constantly brought with the greatest of ease by courtezans upon their paramours :

572. यद् द्यूतेन युधिष्ठिरस्य विहितं यद्विष्णुना वा बले-
यच्छुक्रेण धनाधिपस्य कलिना राज्ञो नलस्यापि यत् ।
संभूयापि च यत् सुरासुरबलैरुन्मथ्य पाथोनिधे-
र्वेश्या पश्यत लीलयैव कुरुते तत्तद् गृहे कामिनाम् ॥
JM 11

It is known that courtezans make gamblers and thieves of their paramours who are blinded with passion for them :

573. केचिद् द्यूतकरा भवन्ति कतिचिद्भिक्षाचराः किङ्कराः
केचित् कर्मकराः परे धनवतां श्लाघाकराः केचन ।
स्कन्धासक्तपटच्चराद्यनुचरा शोकादकिञ्चित्करा-
स्तेऽमी कामिवराः पुरा समभवन् वेश्यासु ये गोचराः ॥
Ibid, 51

574. वेश्याभिर्विवशीकृतः कुपुरुषः सञ्जायते दुर्गतो
दौर्गत्येन दुरोदरे निपतितः स्वं हारयत्येव सः ।
रुद्धो द्यूतकरैः करोति विधुरश्चौर्यं ततस्तस्करो
वध्यः स्यान्नृपतेरहो नु विषयासक्तेर्दुरन्ता गतिः ॥
Ibid, 52

Courtezans give pleasure to their paramours, but at the same time kill them like poison :

575. आनन्दयन्ति युक्त्या ताः सेविता घ्नन्ति [1]चान्यथा ।
दुर्विज्ञेयाः प्रकृत्यैव तस्माद्वेश्या विषोपमाः ॥ RST 1. 130

their repeated kisses, or embraces, coquetry, flattering words, assertions of their sincerity are like prison; this should be taken into consideration by courtezans' paramours before they approach them :

576. यद् भूयः परिचुम्बनं यदसकृत् सर्वाङ्गमालिङ्गनं
यत् पर्युत्सुकमीक्षितं सरभसं यच्चाटुकोत्कट्ट (त्कीर्त) नम् ।
यत् सद्भावकथानकं रहसि यत् तत्किञ्चिदभ्यर्थनं
वेश्यानां विषवत् तदेव निपुणं चिन्त्यं सदा कामुकैः ॥
JM 40

1. *I.V.* ना°

Courtezans destroy also happiness :

577. रूपं जरा सर्वसुखानि तृष्णा[1] खलेषु[2] सेवा पुरुषाभिमानम् ।
याच्ञा गुरुत्वं गुणमात्मपूजा[3] चिन्ता बलं हन्त्यदया च लक्ष्मीम् ॥[4]
VN 4

Courtezans are accursed like thorns, intent on burning like the flames of fire, like a strong drink bewilder the mind, and like a knife cut the body :

578. याऽपतापनपराग्निशिखेव चित्तमोहनकरी मदिरेव ।
[5]देहदारणकटीच्छुरिकेव गर्हिता हि गणिका शलिकेव ॥ AEM 56. 20

(ii)

They, like all women, are worse than leeches, because leeches suck blood only from poor men, while women suck up everything — riches, property, mind, strength, flesh, virility and good luck :

579. जलौकयोपमीयन्ते प्रमदा मन्दबुद्धिभिः ।
मृगीदृशां जलौकानां विचारान्महदन्तरम् ॥ BIS 2368

580. जलौका केवलं रक्तमाददाना तपस्विनाम् ।
प्रमदा सर्वमादत्ते चित्तं वित्तं बलं सुखम् ॥ BIS 2369

581. जलौकेव स्त्रियः सर्वा भूषणाच्छादनाशनैः ।
संभृताश्चादृता नित्यमाकर्षन्ति हितं नरम् ॥ DV 413. 16-7

582. जलौका रक्तमादत्ते केवलं सा तपस्विनी ।
इतरा तु धनं वित्तं मांसं वीर्यं बलं सुखम् ॥ DV 413. 18-9

Courtezans are bred by strangers as the koel is, are rocked by the god of love as a bee is rocked among the flowers, are skilled in drawing their paramours as leeches are skilled in drawing blood, are bent on coition as a sacrificial priest is bent on divinity, have gay paramours as the arm of S'iva has the quivering serpent, influence the hearts of their paramours as Garuḍa causes anguish to the hearts of serpents, are superior to others, as the demon Andha is impaled on the trident :

583. [6]पल्लवपल्लवितरुचिना[7] कोकिलेनेव परपुष्टेन, भ्रमरेणेव कुसुमेषु
लालितेन, जलौकसेव रक्ताकृष्टिनिपुणेन, याजकेनेव[8] सुरतार्थिना,

1. °दुष्टा, °दुःखं BIS. 2. नीचानु BIS.
3. शंसा BIS.
4. Also in *Kavyakalāpa* 93, *Kavyasangraha* 19, PW 17, VH 540.
5. दसदारणपटुश्छुरिकेव ता भजन्ति कथमापणयोषाम् AS.
6. *V. l.* नवपल्ल° 7. *V. l.* नवपल्लवरुचिना
8. *V. l.* यायजूकेनेव

महानटबाहुनेव[1] वलगद्भुजङ्गेन[2], गरुडेनेव विलासिहृदय-
तापकरेण, अन्धासुरेणेव[3] शूलानामुपरि गतेन, वेश्याजनेना-
धिष्ठितं[4] कुसुमपुरं नाम नगरम् ॥ SVD 115. 1-116. 2D

(iii)

Men who have contact with courtezans are like thieves or like house slaves :

584. भोजनमात्रोत्पत्तिर्बहुव्ययो द्यूतमद्यवेश्याभिः ।
विज्ञेयो गृहचौरो बन्धुजनो वेश्मदासो वा ॥ KK 9. 27

are considered devoid of purity :

585. जल्पनं च जघनं च यदीयं निन्द्यलोकमलदिग्धमवाच्यम्[5] ।
पण्ययोषितमनर्थनिमित्तां[6] तां नरस्य भजतः किमु शौचम् ॥ AS 24. 4

and are not loved by other women :

586. श्रीकृपामतिधृतिद्युतिकीर्तिप्रीतिकान्तिसमतापटुताद्याः[7] ।
योषितः परिहरन्ति रुषेव पण्ययोषिति विपक्वमनस्कान् ॥ AS 24. 6

the more so as, because of their passion for courtezans, men lose their love for their mothers, fathers, brothers, sons, daughters, sisters, or friends :

587. जननी जनको भ्राता [8]तनयस्तनया स्वसा ।
न[9] सन्ति[10] वल्लभास्तस्य दारिका[11] यस्य वल्लभा ॥ S'V 21. 7

Men[12] who visit the houses of courtezans leave outside their sincerity, purity, tranquillty of soul, their morals, self-control and self-restraint :

588. सत्यं शौचं शमं शीलं संयमं नियमं यमम्[13] ।
प्रविशन्ति बहिर्मुक्त्वा विटाः पण्याङ्गनागृहे ॥[14] S'V 21. 6

and lose their entire wealth and good reputation and become reprehensible and unhappy :

589. यासु सक्तमनसः क्षयमेति द्रव्यमापदुपयाति समृद्धिम् ।
निन्द्यता भवति नश्यति कीर्तिस्ता[15] भजन्ति गणिकाः[16] किमु मान्याः ॥
AS 24. 2

1. *V.l.* °बाहुबन्धेनेव
2. *V.l.* बद्धवृद्धभुजङ्गेन, वद्धभु°
3. *V.l.* °तापकेनान्धकासुरेणेव, °णाधासुरेणेव
4. *V.l.* °नानुगतं
5. *V.l.* °दग्धमवाच्यम्
6. *V.l.* °योषितमर्थनिमित्तां
7. *V.l.* °शमतापटुताद्याः
8. पुत्रो मित्रं तथैव च CNS'.
9. *V.l.* नो
10. *V.l.* नश्यन्ति, नस्यति
11. *V.l.* प्रमाद
12. The text mentions विटः but applies to men, in general.
13. तथा CNS'.
14. Also in CNS' 113, CS' *ad* 169.
15. *V.l.* °तां
16. *V.l.* °कां

Their peace of mind is endangered by the lustful temptations of courtezans, in the same way as birth is endangered by death, youth by senility, contentment by pursuit of wealth, virtues by jealousy, forestretreats by wild beasts, kings by evil men, and vigour by time :

590. आघ्रातं[1] मरणेन जन्म जरया यात्युज्ज्वलं यौवनं
सन्तोषो धनलिप्सया शमसुखं प्रौढाङ्गनाविभ्रमैः ।
लोकैर्मत्सरिभिर्गुणा वनभुवो व्यालैर्नृपा दुर्जनै-
रस्थैर्येण विभूतिरप्यपहृता ग्रस्तं न किं केन वा ॥[2] BhS' 197

They are so confused by them (*dārikās*) that they do not care for their wealth or happiness and do not accept the advice of virtuous men :

591. मन्यते न धनसौख्यविनाशं नाभ्युपैति गुरुसज्जनवाक्यम्[3] ।
नेक्षते भवसमुद्रमपारं दारिकार्पितमना [4]गतबुद्धिः ॥ AS 24. 14

They fall under the power of courtezans they are respected by people as long as they act in accordance with the rules of law, and as long as they do not fall prey to the power of courtezans :

592. तावदेव पुरुषो जनमान्यस्तावदाश्रयति चारुगुणश्रीः ।
तावदामनति धर्मवचांसि यावदेति न वशं गणिकायाः ॥ AS 24. 13

(iv)

Men who have intercourse with courtezans are ruined and lose all shame[5], since one of the things which brings shame on men is sexual intercourse which has been purchased :

593. [6]खण्डे खण्डे च पाण्डित्यं क्रयक्रीतं च मैथुनम् ।
भोजनं च पराधीनं तिस्रः पुंसां विडम्बनाः[7] ॥ CLT 1. 7

Therefore, men who can resist their charms are held to be unconquerable :

594. आकृष्टामलमण्डलाग्ररुचयः सन्नद्धवक्षःस्थलाः
सोष्माणो व्रणिनो[8] विपक्षहृदयप्रोन्माथिनः कर्कशाः ।

1. Often quoted as आक्रांतं (आक्रान्तं)
2. Also in SRBh 373. 183; SRH 181. 56; SRK 92. 2. For different readings in BhS' see BhS' p. 79.
3. *V. l.* °वाच्यं
4. *V. l.* गपि बु°
5. Cf. :

तोत्तु तोटि पोंदु दोष्यंबु दोष्यवुं,
लंस तोटि पोंदु लज्ज चेदुनु,
जार तोटि पोंदु चावुकु मूलमौ ॥ VT. 2. 103.

6. पल्लवग्राहि पाण्डित्यम् NH. 1. 140, NHS. 1. 131, NHJ. 1. 147, NHP. 1. 106
7. *V.l.* विठम्बना
8. व्रणिता VKAK

उद्वृत्ता गुरवश्च यस्य शमिनः श्यामायमानानना
योधा [1]वारवधूस्तनाश्च न ददुः क्षोभं स एवाजितः ॥[2]
VKA *ad* 4. 3, 7, 490

Yet this is not easy because it is almost impossible to find a remedy for the undue passion for courtezans :

595. द्रोहो यस्य पिता कलाः किल चतुःषष्टिस्तथा मातरः
प्राणाः सर्वमलीकमर्थहरणं नाम प्रधानव्रतम् ।
विक्रेयं निजमङ्गमङ्गमपि चानङ्गः सहायः स्वयं
तस्यानर्थशतात्मकस्य गणिकाव्याधेः किमस्त्यौषधम् ॥ JM 28

Men always have intercourse with courtezans and therefore shall know how to behave towards them. This knowledge is considered as one of the five proofs of cleverness of men :

596. देशाटनं पण्डितमित्रता च [3]पणाङ्गनाराजसभाप्रवेशः ।
[4]अनेकशास्त्रार्थविचारणं च चातुर्यमूलानि भवन्ति[5] पञ्च ॥[6] HK 9. 1

(v)

In any case, those men who have contact with courtezans cannot behave indecently or brutally towards them, just as they cannot towards women in general, or towards enemies or false friends because if they do so they will not live :

597. स्त्रीणां शत्रोः कुमित्रस्य पण्यस्त्रीणां विशेषतः ।
यो भवेदेकभावोऽत्र न स जीवति मानवः ॥[7] PP 3. 54

(vi)

Association with courtezans is held perilous not only to men; it is also held detrimental to women, as is unrestrained liberty, residence in the father's house (after the consumption of marriage), loose behaviour towards men, dwelling in foreign countries, taking part in festivities in which courtezans take part[8], etc. :

1. *V. l.* मार वधू˙˙ स वोऽव्यज्जिनः
2. Also in VKAK *ad* 4. 3, 7 p. 65. An example of a Paronomasia (श्लेष)
3. *V. l.* पणाङ्गनाराज HK. 223. 4 ; पण्यांग°; वराङ्गना SB.
4. अनेकशास्त्रस्य विलोकनानि SB.
5. चरन्ति SB ; वदन्ति BIS.
6. Also in HK 223. 4, SB 181.
7. Also in Pts 3. 64, PtsK 3. 61.
8. In VM mention is made of preparations for the moon-light festival which has not begun in the city and which is immersed in gloom. *Dhurtas* are not wandering in the streets with courtezans, nor the wealthy citizens seem to enjoy the festive occasion. The rich mansions are not decorated and nobody even seems to know that it is the day of festivities.

598. स्वातन्त्र्यं पितृमन्दिरेषु[1] [2]वसतिर्यात्रोत्सवे संगतिः
गोष्ठीपूरुषसंनिधावनियमो[3] वासो विदेशे तथा।
संसर्गः सह पुंश्चलीभिरसकृद्वृत्तेर्निजायाः क्षतिः
पत्युर्वार्धकमीर्षितं[4] प्रवसनं[5] नाशस्य हेतुः स्त्रियाः ॥[6]
S'to 328. 10-3

599. धूर्तैरन्वीयमानाः [7]स्फुटचतुरकथाकोविदैर्वेशनार्यो
नालंकुर्वन्ति रथ्याः पृथुजघनभराक्रान्तिमन्दैः प्रयातैः।
अन्योन्यं स्पर्धमाना न च गृहविभवैः स्वामिनो मुक्तशङ्काः
साकं स्त्रीभिर्भजन्ते विधिमभिलषितं पार्वणं पौरमुख्याः ॥
VM 3. 10

the more so as prostitutes (*veśyāḥ*), courtezans (*gaṇikāḥ*) and old nuns (*śramaṇāḥ*) wander about with idols and rob women of good families of their money and reputation :

600. भस्मस्मेरा वेश्या वृद्धाः श्रमणाः सदैवता गणिकाः।
एताः कुलनारीणां चरन्ति धनशीलहारिण्यः ॥ KK 9. 23

Women of good family have to avoid association with courtezans. Since courtezans see in those women higher persons, they hate them, in the same manner as stupid men hate learned men, poor men hate rich people, godless men hate pious ones, and ugly men hate handsome persons :

601. मूर्खाणां पण्डिता द्वेष्या निर्धनानां महाधनाः।
व्रतिनः पापशीलानां दुश्चारिण्याः[8] कुलस्त्रियः[9] ॥[10] PP 1. 411

602. मूर्खाणां पण्डिता द्वेष्या अधनानां महाधनाः।
[11]दुर्भगाणां च सुभगाः कुलटानां कुलाङ्गनाः[12] ॥[13] CND 5. 6

1. मन्दिरे च NHJ, NHS, NHP.
2. °मन्दिरे निवसति BIS.
3. °सन्निधाननियमो BIS.
4. °र्घिंतं° NHS, NHJ, NHP; °कमीक्षितं BIS; °मीक्षितं BIS; *V. l.* °मर्थिता; मीक्षित°
5. *V. l.* °प्रहसनं NHP; प्रसवनं BIS.
6. Also in NH 1. 114; NHS 1. 107; NHJ 1. 120; NHP 1. 85, SRK 114. 5
7. रतिचतु° VM p. 84.
8. *V. l.* दुश्चारिण्यः, दुश्चारिण्याम्, दुश्चारिण्याः
9. *V. l.* कुलटानाम्, असतीनाम्
10. Also in Pts 1. 416, PtsK 1. 467.
11. वाराङ्गनाः BIS.
12. पराङ्गना(:) कुलस्त्रीणां सुभगानां च दुर्भगाः CV.
13. Also in CV 5. 6. Cf. MBh 12. 111, 60 reading :
लुब्धानां शुचयो द्वेष्याः कातराणां तरस्विनः।
मूर्खाणां पण्डिता द्वेष्या दरिद्राणां महाधनाः ॥

(vii)

But women who belong to higher society are chaste only as long as they are bashful and modest but once the veil of bashfulness and modesty are taken away courtezans are better than those women who once were bashful and modest :

603. तावत् कुलस्त्रीमर्यादा यावल्लज्जावगुण्ठनम् ।
हृते तस्मिन् कुलस्त्रीभ्यो वरं वेश्याङ्गनाजनः ॥[1] SRK 105. 6

It is known that women who belong to higher society are not chaste, they are worse than courtezans ; it is better to have empty sheds than to have them filled with beautiful though wild bulls ; life is better in a forest than in a city governed by a stupid king; it is better to die than to have intercourse with people of low origin :

604. वरं शून्या शाला न च खलु वरं दुष्टवृषभो
वरं वेश्या पत्नी न[2] पुनरविनीता[3] कुलवधूः ।
वरं वासोऽरण्ये न पुनरविवेकाधिपपुरे
वरं प्राणत्यागो न पुनरधमानामुपगमः ॥[4] NH 1. 138

(viii)

Despite these observations, we find in the Sanskrit literature many examples pointing to courtezans who have contact with kings and live in their palaces. One chapter in KA, entitled *gaṇikādhyakṣas*, deals, for instance, with the position of *gaṇikās* in the administration of the Mauryan kingdom. Some of these *gaṇikās* are captured in battles and some are sent as tributes by one king to another. And so, we find in VC some *ślokas* describing of what the tribute of king Pāṇḍya to Vikrama is composed ; there we find mention of "a hundred courtezans skillful in manyfold arts", or "possessing glances diversified by their great store of loveliness" being sent as a tribute :

605. अष्टौ हाटककोटयस्त्रिणवतिर्मुक्ताफलानां[5] तुलाः
पञ्चाशन् [6]मदगन्धलुब्ध[7]मधुपा[8] धूरन्धराः[9] सिन्धुराः ।

1. Also in SRBh 1929 ; 366, 8.
2. न च NHJ.
3. पुनरुपोढा NHJ ; पुनरानीता BIS ; पुनरनीता BIS.
4. Also in NHS 1. 129, NHJ 1. 145.
5. *V. l.* मुक्तामणीनां
6. *V. l.* मधुगन्ध; BBh ; S'P
7. *V. l.* लब्ध, पुष्प, मत्त
8. *V. l.* लुब्ध मधुपाः S'P, मधुपः, मधुपैर्, मधुप; मत्तमधुपाः BBh , मत्तमधुप MP.
9. क्रोधोद्धुराः MP, S'P; क्रोधोद्धताः BBh ; क्रोद्धावहाः, क्रोदोहोद्धराः, संशोभिताः, दूरं°, धारं° , धारा°, धौरन्°, °धरा ; मत्तगन्धमधुपक्रोधुराः PPS.

अश्वानां त्रिशतं[1] प्रपञ्चचतुरं[2] पण्याङ्गनानां[3] शतं
[4]श्रीमद्विक्रमभूमिपाल भवतस्तत्[5] पाण्ड्यराट्[6]प्रेषितम्[7] ॥[8]

VC sr 30. 16

1. *V. l.* अयुतं; BBh, MP

2. *V. l.* लावण्योपचयप्रपञ्चचतुरं MP, S'P ; तारुण्योपचयप्रपञ्चितदृशां MP, PPS ; लावण्योपचयप्रपञ्चितदृशां, प्रबन्ध° , च वै, रथं च, पञ्चितवपुर्, पञ्चवतुरा

3. *V. l.* पुण्याङ्गनानां, वाराङ्गनानां BBh, PPS

4. *V. l.* ह्येतद् वि°

5. *V. l.* त्वत् ; श्री

6. *V. l.* पाण्डुराट् ; पाण्डुना

7. *V. l.* दण्डे पाण्डुनृपेण ढौकितमिदं वैतालिकस्यार्पितम् PPS, दण्डे पाण्ड्यनृपेण ढौकितमिदं वैतालिकायार्पय S'P, दत्तं पाञ्यनृपेण यौतकमिदं वैतालिकायार्प्यतम् BBh , °वैतालिकास्या MP, °वैतालिकाया, °प्यताम् , °पाण्डु°. °पान्द्रु° , °पाण्ड्य, दत्तं°, दण्ड्ये°, दण्डात्°, दण्ड्यात्°, दण्ड्यं , र्पितः, °र्पयात्, °प्रेषितः

8. Also in VC mr 30. 119-22 ; VC br 30. 1, VC jr 30. 3, BBh 231, MP 2. 55, S'P 565, PPS 347.

CHAPTER XI

On Warnings to avoid Courtezans

(i)

Courtezans known as being untruthful, can never hope that anybody will trust any of them. Therefore it is true that :

"A courtezan will laugh and cry for gold ;
She trusts you not, but waits your trustful hour.
If virtue and a name are yours, then hold !
Avoid her as you would a graveyard flower[1]" :

606. एता हसन्ति च रुदन्ति च वित्तहेतो-[2]
विश्वासयन्ति पुरुषं न तु[3] विश्वसन्ति ।
तस्मान्नरेण कुलशीलसमन्वितेन[4]
वेश्याः[5] श्मशानसुमना[6] इव वर्जनीयाः ॥[7] SM 4. 14

607. या न विश्वसिति जातु नरस्य प्रत्ययं तु कुरुते निकृतिज्ञा[8] ।
नोपकारमपि वेत्ति कृतघ्नी दूरतस्त्यजत तां खलु वेश्याम् ॥ AS 24. 18

Men should not have contact with courtezans and should avoid them and shun them, just as they should shun women generally[9] since :

1. Translated by A.W. Ryder in HOS 9 p. 62.
2. *V. l.* विश्व° ; च कार्यहेतोर् BhS, PP, Pts, PtsK ; च वित्तहेतोर् SRK.
3. च परं न च BhŚ, PP, Pts ; च नरं न च PtsK.
4. कुलशीलवता सदैव Pts, VC ; सुशीलसमन्वितेन BhŚ.
5. नार्यः BhŚ, PP, PtsK, VC.
6. श्मशानघटिका BhŚ, PP, Pts, PtsK, SRK, VC ; *V. l.* स्मशान° ; °वटिका VC ; °वटका ; °पटका ; °मठिका ; °पृथुका ; °मधुपा
7. Also in BhŚ 439, PP I. 148, Pts 1. 192, PtsK 1. 206, VC sr II. 17, SRBh 355. 8, SRK 105. 3. For variants see VC sr II. 17.
8. *V. l.* निकृतज्ञा
9. Cf. :

अकीर्तेः कारणं योषिद्योषिद्वैरस्य कारणम् ।
संसारकारणं योषिद्योषितं वर्जयेत्ततः ॥ (SB 164, 185 [31])
तस्मात् सर्वप्रयत्नेन नामापि परिवर्जयेत् ।
स्त्रीणामिह हि सर्वासां य इच्छेत् सुखमात्मनः (PP 4. 46)

"A bosom hard is praised, a forehead low,
A fickle glance, a mumbling speech and slow,
Thick hips, a heart that constant tremors move,
A natural twist in hair, and twists in love.
Their virtues are a pack of vices. Then
Let beasts adore the fawn-eyed things, not men[1]"

608. कार्कश्यं स्तनयोर्दृशोस्तरलतालीकं मुखे[2] श्लाघ्यते[3]
कौटिल्यं कचसंचये च वचने[4] मान्द्यं[5] त्रिके स्थूलता ।
भीरुत्वं हृदये सदैव कथितं[6] मायाप्रयोगः प्रिये
यासां दोषगणो गुणो[7] मृगदृशां ताः स्युः पशूनां[8] प्रियाः ॥[9] PP 1. 147

In this connection the following S'arvalika's statement in S'M may be quoted:

"Love not a women ; if you even do,
She mocks at you, and plays the gay deceiver"[10]

609. स्त्रीषु न रागः कार्यो रक्तं पुरुषं स्त्रियः परिभवन्ति ॥ S'M 4. 13a

(ii)

Wise men do not love courtezans who have been worn away by scores of paramours, who find delight in liquor and meat and who are vile, soft in speech but wicked in heart :

610. या विचित्रविटकोटिनिघृष्टा मद्यमांसनिरतातिनिकृष्टा ।
कोमला वचसि चेतसि दुष्टा तां भजन्ति गणिकां न विशिष्टाः ॥
AS 24. 9

the more so as intercourse with courtezans is considered one of the seven or four great sins to be avoided by wise men :

611. द्यूत[11]मांस[12]सुरावेश्याखेट[13]चौर्य[14]पराङ्गनाः[15] ।
महापापानि सप्तैव[16] व्यसनानि त्यजेद् बुधः ॥[17] VC sr 27. 11

1. Translated by A.W. Ryder in *The Pañcatantra*, The University of Chicago Press p. 68.
2. मुखं BIS.
3. च सुश्लाघ्यते PtsK; मुखे दृश्यते Pts.
4. *V. l.* प्रवचने Pts, PtsK °वने
5. *V. l.* मार्द्यं
6. कविभिः gloss.
7. गुणा Pts, BhS'; *V. l.* गुणो
8. किं नराणां Pts.
9. Also in Pts 1. 190, PtsK 1. 205, BhS' 449, SRBh 350. 78.
10. Translated by A. W. Ryder in HOS 9, P. 62.
11. *V. l.* द्यूतं BhS'.
12. *V. l.* मांसं
13. खेटं BhS'.
14. चौर्यं BhS'.
15. *V. l.* श्राङ्गणा
16. सप्तैते
17. Also in S'B 85 (2993), BhS' 536.

612. अविनीतो[1] भृत्यजनो नृपतिरदाता शठानि मित्राणि ।
अविनयवती[2] च भार्या मस्तकशूलानि चत्वारि ॥[3] SV 4. 16

No one can find anybody so contemptible as courtezans, just as one cannot find anybody blind as a fool, or anybody so unhappy as a servant, or anything more fearful than death, etc. :

613. नान्धो मूर्खसमो न सेवकसमो दुःखी म यद्मोपमो
व्याधिर्नाधिरसत्सुतप्रतिनिधिस्त्रासो न मृत्योः समः ।
कष्टं नाध्वसमानमिन्द्रियसमो नारिः परस्त्रीसमं
नानायुष्यमवश्यनिन्द्यमथ नो वेश्यासमं दृश्यते ॥ JM 20

Sexual intercourse with courtezans does not give even pleasure to men, just as drinking of bitter juice of the *nimba*-fruit does not give pleasure to the person who tastes it :

614 क्रुद्धो यस्य मनोभवस्तरुणिमा येनात्मनो वञ्चित-
स्तैस्तैर्यश्च कटाक्षितः परिभवैः साक्षादलक्ष्मीमुखैः ।
युक्तायुक्तविचारणापरिहृतः कामं स कामी क्रिमिः
पण्यस्त्रीषु नितम्बनामनि महानिम्ने रतिं विन्दति ॥ JM 25

615. अस्थानाभिनिवेशिता रतिपतेरौचित्यभङ्गो रते-
र्वैयर्थ्यं नवयौवनस्य किमपि प्रेम्णः कलङ्काङ्कुरः ।
सौभाग्यस्य विमानना विगुणता सौन्दर्यसारश्रियः,
शृङ्गारस्य विडम्बना किमपरं वेश्यारताडम्बरः ॥ JM 24

Therefore men have to discontinue sexual intercourse with courtezans who always can be had for money :

616. दूरे तानि धनानि येषु मलनं मानस्य संजायते
बन्धुः सोऽस्तु सुखी मुखे मधुमयो योऽन्तश्च मायामयः ।
ते भोगाः प्रलयं प्रयान्तु कथमप्यौचित्यभङ्गेन ये
यायातुर्निधनं (?) वरं निधुवनं वेश्यासु मूल्येन यत् ॥ JM 23

Moreover, it is most imprudent for men to be attached to courtezans since attachment to them causes bad fortune, produces exhaustion and is as deadly as poison :

617. संपर्कोऽप्यतिकर्कशः परिचयाभासोऽप्यसंपत्करो
दृक्पातोऽप्यवसादसूरपि सकृत् संभाषणं दूषणम् ।
छायापि च्छलनात्मिका परिमलोद्गारोऽपि हालाहलं
वेश्यानां विषयेषु किं पुनरहो सक्तिर्महासाहसम् ॥ JM 27

1. *V. l.* अवनीतो
2. *V. l.* विनयविहीना
3. Also in SB 301.

Only those men are really wise who—knowing the great secret of courtezans, that is, that they are indifferent to their paramours, are hypocritical, crooked, avaricious, untruthful, etc.—abandon courtezans and intercourse with them :

618. विब्वोके वक्रचेष्टितं बहुविधभ्रूविभ्रमेषु भ्रमं
कौटिल्यं नखरक्षतेषु सुरतोपायेषु मायां स्वयम् ।
सीत्कारान्तरसत्यमर्थहरणं सर्वत्र ये जानते
वेश्यानां परमं रहस्यमवनौ ते केऽपि मेधाविनः ॥ JM 41

Wise men do not go to courtezans, since it is known that like bitches, for a gift, they will show hundreds of favours, eat dirt, cause sinful deeds and live by fraud :

619. या शुनीव बहुचाटुशतानि दानतो[1] वितनुते मलभक्षा ।
पापकर्मजनिता कपटेष्टा यान्ति पण्यवनितां न बुधास्ताम् ॥ AS 24. 16

These men have to expel from their hearts courtezans who can love for a short time and who deceive them :

620. विमोहयति या[2] चित्तमचिरेणैव सेविता[3]
सा हेया दूरतो वेश्या शीलालङ्कारधारिणा ॥ SV 21. 5

Men who desire prosperity should not take pleasure in courtezans in whom they cannot find even an atom of truth ; their company can only be gained by the wealthy :

621. एवं नरेश वनिताहृदये कदाचित्
कूटाद् ऋते वसति सत्यकथालवोऽपि ।
तत् सार्थसाध्यगमनासु सदैव तासु
शून्याटवीष्विव रमेत न भूतिकामः ॥[4] SKSS 10. 57, 176

They should shun courtezans because they also destroy piety, virtue and good fortune, and instead bring adversity and misfortune and cause sin :

622. धर्ममत्ति तनुते [5]पुरु पापं या[6] निरस्यति गुणं कुरुतेऽन्यम् ।
सौख्यमस्यति ददाति च दुःखं तां धिगस्तु गणिकां बहुदोषाम् ॥
AS 24. 3

They should not only shun them but avoid loving them, since, even

1. *V. l.* दामतो
2. *V. l.* वा
3. *V. l.* मुनिरेव निषेविता
4. Quoted before as Texts 501.
5. *V. l.* गुरु
6. *V. l.* सा

the best men, from the highest families, become their slaves:

623. उत्तमोऽपि कुलजोऽपि मनुष्यः सर्वलोकमहितोऽपि बुधोऽपि ।
दासतां भजति यां भजमानस्तां भजन्ति गणिकां किमु सन्तः ॥ AS 24. 8

and repudiate their own families and shamelessly commit foul deeds:

624. यन्निमित्तमुपयाति मनुष्यो दास्यमस्यति कुलं विदधाति ।
कर्म[1] निन्दितमनेकमलज्जः[2] सा न पण्यवनिता श्रयणीया ॥ AS 24. 23

(iii)

Who can love courtezans, Dāmodargupta askes in DK, since the first man whom they see, is considered by them their own and sole paramour (but of short duration only):

625. ताभिरवदातजन्मा करोति सङ्गं कथं[3] यासाम् ।
क्षणदृष्टोऽपि प्रणयी रूढप्रणयोऽपि जन्मनोऽपूर्वः ॥ DK 303

and they do not make any distinction between men of high and low family, between respectable and unworthy men[4], or between virtuous and wicked men; moreover, they are deceitful[5]:

626. या कुलीनमकुलीनमान्यं मान्यमा[6]श्रितगुणं गुणहीनम् ।
वेत्ति नो कपटसंकटचेष्टा[7] तां व्रजन्ति गणिकां किमु शिष्टाः ॥ AS 24. 11

Men cannot and should not forget that a contact with them, although it initially brings pleasure, afterwards causes abandonment of passion and finally misfortune:

627. प्रथमसमागमसुखदा मध्ये व्यसनप्रवासकारिण्यः ।
पर्यन्ते दुःखफलाः पुंसामाशाश्च वेश्याश्च ॥ KK 4. 23

Only stupid men can hope to find pleasure in (sexual) intercourse with courtezans, just as stupid men hope to find shade in a cloud, or gain friendship by chivalry, or happiness by serving, or piety by killing living beings, or wealth from gambling:

628. छायामभ्रदलैः खलैः सुजनतां मानोन्नतिं याच्ञया ।
कार्पण्येन यशांसि धूर्तकलया मैत्रीं सुखं सेवया ।
धर्मं प्राणिवधेन वाञ्छति धनं द्यूतप्रसादेन यो
वेश्याभिश्च विलासमात्मनि नराकारोऽस्ति गौरेव सः ॥ JM 19

1. *V. l.* धर्मं
2. *V. l.* °लज्जं
3. *V. l.* कुर्वीत समागमम्
4. Cf. texts of chapter VIII (*a*)
5. Cf. texts 33, 39-41, 617
6. *V. l.* मान्यमन्यमा°
7. *V. l.* चेष्टाम्

Those who believe that they can live happily as paramours of courtezans, live in a fabulous world, in the Gandharva-pura[1] :

629. ते गन्धर्वपुरे वसन्तु विभवं स्वप्नार्जितं भुञ्जतां
कुर्वन्तु क्षणमन्तरिक्षकुसुमैः स्रग्दामशोभामपि ।
वेश्यानां शशशृङ्गभङ्गिसदृशं वाल्लभ्यमासाद्य ये
सर्वस्वक्षपणाय केवलमहो मूर्खाः सुखेनासते ॥ JM 5

(iv)

Those men who have (sexual) intercourse with courtezans feel afterwards (in this world) some disgust :

630. उपभोगैः सपत्नस्य तत्कालनिःसृतस्य सा ।
अङ्किता मानिनस्तस्य वेश्येवोद्वेगदाभवत् ॥ KR 8. 958

and are warned that in hell they would be conceived by women of red-hot iron :

631. वेश्यादिपरनारीषु सङ्गं कुर्वन्ति येऽधमाः ।
श्वभ्रे[2] लोहाग्निरामाभिस्तेषामालिङ्गनं भवेत् ॥ SB 267 [6278]

This is also a reason why men have to shun courtezans, the more so as they plunge them in the ocean of rebirths :

632. दोषमेवमवगम्य मनुष्यः शुद्धबोधजलधौतमनस्कः ।
तत्त्वतस्त्यजति पण्यपुरन्ध्रीं जन्मसागरनिपानदक्षाम्[3] ॥ AS 24. 25

and cause sufferings to men not only in this world but also through painful rebirths :

633. चेन्न पण्यवनिता जगति स्याद् दुःखदाननिपुणा कथमेते ।
प्राणिनो जननदुःखमपारं प्राप्नुवन्ति पुरु[4] सोढुमशक्यम् ॥ AS 24. 24

(v)

In other sources we find warnings against courtezans phrased in much stronger words. Their[5] hair is described as the abode of lice, their face as a mass of bones tied together by the skin, their breast as a heap of flesh, *matula plena merdae, nates instrumentum quod excrementum emittit,*

1. JM states here that those dreamers should be free to live in their dreams, however, in other stanzas warns men that they should not believe in courtezans.
2. श्वाभ्रे BIS
3. *V. l.* पुरंध्रीजन्म° दक्षम्, °दक्षीं, दक्षा
4. *V. l.* गुरु, पुरुषोढुं
5. The Jain version of VC refers this stanza to women in general, but it should be also applied to courtezans.

crura duae pilae quae eas sustinent :

634. कचा यूकावासा[1] मुखमजिनवद्धास्थिनिचयं
कुचौ[2] मांसग्रन्थी जठरमपि विष्ठादिघटिका[3] ।
मलोत्सर्गे[4] यन्त्रं जघनमबलायाः क्रमयुगम्[5]
[6]तदाधारस्थूणे[7] तदिह किमु रागाय महताम् ? ॥ VC jr II. 15

Their bodies are described as being a smelling mass of bones, wrapped in skin and covered with urine, mucus and other impurities which are smelt at by paramours as by dogs :

635. [8]मूत्रश्लेष्मादिसंसक्तं[9] चर्मनद्धास्थिसंचयम् ।
दुर्गन्धं हि [10]वारस्त्रीणां कामी[11] जिघ्रति तु श्ववत् ॥ SB 265 [4909]

and, therefore, men are warned to avoid intercourse with them. Amitagati in AS asks why men have intercourse with courtezans *in quarum ora matulasque homines excreta sicut in latrinas iniciebant* and who kiss anybody irrespective of whether he is from a low family, or eat meat, or drink liquor :

636. किं सुखं लभते मर्त्यः सेवमानः परस्त्रियम् ।
केवलं कर्म बध्नाति श्वभ्रभूम्यादिकारणम् ॥ AS 31. 21.

637. वर्चःसदनवद्यस्या[12] जल्पने जघने तथा ।
निक्षिपन्ति मलं निन्द्यं[13] निन्दनीया जनाः सदा ॥ *Ibid*, 22

638. मद्यमांसादिसक्तस्य या विधाय विडम्बनम् ।
नीचस्यापि मुखं न्यस्ते दीना द्रव्यस्य लोभतः ॥ *Ibid*, 23

639. तां वेश्यां सेवमानस्य मन्मथाकुलचेतसः ।
तन्मुखं चुम्बतः पुंसः कथं तस्याप्यणुव्रतम् ॥ *Ibid*, 24

640. ततोऽसौ पण्यरमणी चतुर्थव्रतपालिना ।
यावज्जीवं परित्याज्या जातनिर्घृणमानसा[14] ॥ *Ibid*, 25

Also Bhartṛhari asks why respectable men kiss the lips of courtezans

1. *V. l.* °वासो
2. *V. l.* स्तनौ
3. *V. l.* °पुटिका, °पिटिका
4. *V. l.* °र्गम्
5. *V. l.* क्रिमियुतं
6. *V. l.* °धारा°, धारः
7. *V. l.* °स्थूणो ; °स्थाणो ; °स्थूतो
8. मुखं BIS
9. °शक्तं BIS
10. वरस्त्रीणां BIS
11. कामिनी हन्ति श्वानवत् BIS
12. *V. l.* °सदन वतस्या, °सदनं यस्यापि, °वत्तस्य
13. *V. l.* निंद्याः
14. *V. l.* जातिनिर्घृणमानसाः

even if they are charming, since courtezans[1] are spittoons for spies, soldiers, thieves, slaves, actors, or *viṭas* :

641. कश्चुम्बति कुलपुरुषो वेश्याधरपल्लवं[2] मनोज्ञमपि ।
[3]चारभटचौर[4]चेटकनटविटनिष्ठी[5]वनशरावम्[6] ॥[7] BhS' 229

Also in HK we find the question as to who can fall in love with courtezans whose mouths are like a jar for the spittle of men, whose breasts are beaten by sweepers of rabble and whose bodies fall in decay through the strong embraces of many men :

642. यद्वक्त्रं विटकोटिवक्त्रनिपतन्निष्ठीवनानां घटी ।
यद्वक्षश्च जनङ्गमादिजनतापाणिप्रहारास्पदम् ॥ HK 135. 2

643. यद्गात्रं बहुबाहुदण्डनिबिडक्रोडीकृतिभ्रंशितम् ।
प्रेमैतासु दधाति धावकिशिलातुल्यासु वेश्यासु कः ॥ HK 135 3

Amitagati, in another place, also states that he who kisses the mouth of courtezans soiled by liquor, meat and other dirt, has no equal in the lowest depravity :

644. मद्यमांसमलदिग्धमशौचं नीचलोकमुखचुम्बनदक्षम् ।
यो हि[8] चुम्बति[9] मुखं गणिकाया नास्ति तस्य[10] सदृशोऽतिनिकृष्टः[11] ॥[12]
AS 24. 17

In another place Bhartṛhari asks who can fall in love with courtezans who for a mere song offer their charming bodies to men born blind, to evil people, to old men, to peasants, to men of low families, to lepers[13] and who confuse men's minds and destroy their good judgment :

645. जात्यन्धाय च दुर्मुखाय च जराजीर्णाखिलाङ्गाय च
ग्रामीणाय च दुःकुलाय च गलत्कुष्ठाभिभूताय च ।
यच्छन्तीषु मनोहरं निजवपुर्लक्ष्मीलवश्रद्धया
पण्यस्त्रीषु विवेककल्पलतिकाशस्त्रीषु रज्येत कः ॥[14] BhS' 109

Amitagati also asks why noble men should go to courtezans who destroy their veracity, purity, tranquility of mind, self-respect, knowledge,

1. Or their lips (mouth).
2. पल्लव BIS
3. चाट BIS
4. भठ° ; °चोर° BIS
5. निःष्ठी° BIS.
6. सरावं BIS
7. Also in SB 294. For different readings in BhS' see BhS' p. 90
8. *V. l.* येन
9. *V. l.* चुम्बित, चुम्बितं
10. *V. l.* तेन
11. *V. l.* पि नकृष्टः, न्यनिकृष्टः
12. Cf. HY 2. 87-93, ADh 20. 41-5.
13. Cf. texts 33, 39-41, 470, 496, 418, 626.
14. Quoted before as text 354. For different readings see above.

character, good conduct, virtue, honour and modesty, who are money-mad, untruthful, impure, without tranquility of mind and piety, who are depraved and are a store-house of all vices :

646. सत्यशौचशमसंयमविद्याशीलवृत्त[1] गुणसत्कृतिलज्जाः ।
यः क्षयन्ति[2] पुरुषस्य समस्तास्ता वुधः कथमिहेच्छति[3] वेश्याः ॥
AS 24. 1

647. यार्थलुब्धग्रहपरातिनिघृष्टा[4] सत्यशौचशमधर्मवहिःष्टा[5] ।
सर्वदोषनिलयातिनिकृष्टा[6] तां श्रयन्ति गणिकां किमु शिष्टाः ॥ AS 24. 10

Amitagati asks again in another place, why men go to courtezans who are homes of vices, enemies of virtue, path to hell, fire to the forest of happiness, etc. :

648. श्वभ्रवर्त्म[7] [8]सुरसद्मकपाटं यात्र मुक्तिसुखकाननवह्निः ।
तत्र दोषवसतौ गुणशत्रौ किं श्रयन्ति सुखमापणनार्याम् ॥ AS 24. 22

who cause passion, trembling of the whole body and loss of intellect, character, wealth and energy :

649. रागमीक्षणयुगे[9] तनुकम्पं वुद्धिसत्त्वधनवी[10]र्यविनाशम् ।
या करोति कुशला त्रिविधेन तां त्यजन्ति गणिकां मदिरां[11] वा[12] ॥
AS 24. 19

In HK the author also asks how courtezans could be loved, ***dum*** *vultus sunt iis et pudenda ut lapides lintea lavantium* :

650. कः कोपः कः प्रणामो नटविटहतमस्तकासु वेश्यासु ।
रजकशिलातलसदृशं यासां जघनं च वदनं च ॥ HK 220. 4

(vi)

In MBh we even find a verse saying that he, whom a courtezan praises, or gamblers or a wandering actors will not remain alive :

651. यं प्रशंसन्ति कितवा यं प्रशंसन्ति चारणाः ।
यं प्रशंसन्ति बन्धक्यो न स जीवति मानवः ॥[13]
MBh 5. 37. 45-6. [1442 b-1443a]

1. *V. l.* °वृत्ति°, °व्रत°
2. *V. l.* क्षिपन्ति
3. *V. l.* समस्तो को वुध कथमिहेच्छति
4. *V. l.* °कृष्टा
5, *V. l.* वहिष्टा
6. *V. l.* °यादिनिष्टा °कष्टा
7. *V. l.* स्वभ्रचर्म्म°, शुभ्रवर्त्म
8. *V. l.* सुरलद्म°
9. *V. l.* युते
10. *V. l.* बुद्धिस्तवजनवी°, °जनवी°
11. *V. l.* गणिका
12. *V. l.* मदिरेव, मदिरे वा, मदिरा वा
13. Also in SV 2750.

(vii)

Attachment to courtezans is not in keeping with the men's duty of protecting their families :

652. क्व[1] वेशवनितासक्तिः[2] क्व कुटुम्बपरिग्रहः[3] ।
न हि वानरशावस्य[4] युक्ता स्यन्दनधुर्यता ॥ BB 18. 101

and, therefore, men should not be attached to courtezans, though they can in some cases take an interest in them :

653. तेनोक्तं गणिकासक्तिः[5] प्रतिषिद्धा[6] कुटुम्बिनाम् ।
न तु [7]शोकोपतप्ताया गणिकायाः सभाजनम् ॥ BB 18. 105

but never should associate with them for long, nor with kings, soothsayers, or dependents :

654. [8]सन्न्यासं नृप-वेश्या-मन्त्रवादोपजीविषु चिरं न सेवेत ॥ BS 1. 55

If they have done so, they should get rid of courtezans as soon as possible, although like pebbles in the shoes, they hurt before one can get rid of them :

655. गणिका नाम पादुकान्तरप्रविष्टा इव लेष्टुका दुःखेन पुनर्निराक्रियते ॥[9]
RS' Comm. to S'M 5. 61-2

(viii)

Although men know that they should shun contact with women (courtezans) since their affection is short-lived and leaves a bad taste :

656. विरमत बुधा योषित्सङ्गात् सुखात्[10] क्षणभङ्गुरात्
कुरुत करुणामैत्रीप्रज्ञा[11]वधूजनसंगमम् ।
न खलु नरके हाराक्रान्तं घनस्तनमण्डलं[12]
शरणमथवा श्रोणीबिम्बं रणन्मणिमेखलम्[13] ॥[14] BhS' 326

1. *V. l.* कुवेश
2. *V. l.* °शक्तिः
3. *V. l.* कुकुटुम्ब°, परिप्रहः
4. *V. l.* °सावस्य, °शावस्य
5. *V. l.* °आशक्तिः
6. *V. l.* °सिद्धा
7. *V. l.* सोको°
8. *V. l.* संन्यासं
9. गणिआ णाम पदुअन्तरप्पविट्टा विअ लेट्टुआ दुक्खेण अण णिराकरीअदि ।
S'M 5. 61-2
10. *V. l.* सङ्गसुखात् BIS.
11. मैत्रीकरुणाप्रज्ञा BIS , °प्रज्ञा° BIS.
12. *V. l.* °मण्डला BIS.
13. °मणि om. BIS.
14. Also in SV 3385. For different readings in BhS' see BhS' p. 127-8.

and that courtezans are degraded, Kṛṣṇa has shown kind feelings towards them :

657. गणिकाजामिलमुख्यानवता भवता वताहमपि ।
सीदन् भवमरुगर्ते करुणामूर्त्ते न सर्वथोपेक्ष्यः ॥ JBh 4. 12

and Vasiṣṭha's mother was a courtezan :

658. [1]इन्द्रं वै षण्ढमाहुर्मलिनमुडुपतिं माधवं गोपनन्दं
व्यासं मात्सीतनूजं[2] गतरसमुदधिं पावकं सर्वभक्षम्[3] ।
वेश्यापुत्रं वसिष्ठं जनपदवचनैः पाण्डवाश्चान्यजाता
इत्थं [4]संचिन्त्य मह्यं कथय नरपते कस्य दोषा न सन्ति ॥
SB 222 [1110]

659. ख्यातः शक्रो भगाङ्गो[5] विधुरपि मलिनो माधवो गोपजातो
वेश्यापुत्रो वसिष्ठः सरुजपदयमः सर्वभक्ष्यो हुताशः ।
व्यासो मत्स्योदरीयः सलवण उदधिः पाण्डवा जारजाता
रुद्रः प्रेतास्थिधारी त्रिभुवनवसतां कस्य दोषो न जातः ॥ KPS 13

though generally, sons of courtezans are held to be of bad character, just as traitors are always fearful, boasters are liars, scribes are of ungrateful mind, those born in the house of an open-handed man are avaricious, envious persons are continuously miserable, men subdued by wives are objects of ridicule, old people are soft in speech, stepsons despise their fathers, persons in love are shameless, or people of little earning are vicious :

660. नापुंश्चलीयो[6] दुःशीलो नाद्रोह्यो नित्यशङ्कितः ।
नावाचालो मृषाभाषी नाकायस्थः कृतघ्नधीः ॥ KR 4. 90

661. नादातृगृहजो लुब्धो नानीर्ष्यो नित्यदुःखितः ।
नास्त्रीजितः सर्वहास्यो नावृद्धः स्निग्धभाषितः ॥ *Ibid* 4. 91

662. नानन्यजः पितृद्वेषी[7] नारागी निरपत्रपः ।
नाक्षुद्रविद्यः पापीयानिति भूतार्थसङ्ग्रहः ॥ *Ibid* 4. 92

(ix)

Since gods have contact with courtezans, the more so an ordinary man's heart cannot ignore a hazel-eyed girl, even when they know them

1. इन्द्रो वै खण्डम्° BIS.
2. मत्स्तितनूजं BIS.
3. पावकः सर्वभक्षी BIS.
4. सञ्चिन्त्यमाहुः BIS.
5. Better भगाङ्को
6. °लेयो KR ed. Stein.
7. पितृदोषी BIS., पितृद्रोषि KR ed. Stein.

to be unsteady and untruthful :

663. अलमतिचपलत्वात् स्वप्नमायोपमत्वात्
परिणतिविरसत्वात् सङ्गमेनाङ्गनायाः[1] ।
इति यदि शतकृत्वस्तत्त्वमालोचयाम-[2]
स्तदपि न हरिणाक्षीं विस्मरत्यन्तरात्मा ॥[3] KP 6. 359

but the more natural behaviour of country-girls is considered as giving more pleasure to paramours than the coquetry of women of the town :

664. न तथा नागरस्त्रीणां विलासा रमयन्ति नः ।
यथा स्वभावमुग्धानि वृत्तानि ग्रामयोषिताम् ॥[4]
Skm. 2. 103, Bhk 2. 15

As a rule, men should have no contact with courtezans, nor widows, nor other persons' wives, but only with their own wives. They should use even ways (their own wives) and not uneven ways (widows), nor hollow ways (other men's wives), nor large highways (courtezans). Therefore it is considered that to renounce intercourse with courtezans and wives of other men, as well to attach oneself to his own wife, is good fortune ; to do the contrary is a misfortune :

665. परस्त्रीगणिकात्यागः सन्तोषो मन्दरोषता[5] ।
नाति[6]सक्लिश्च दारेषु सुखं दुःखं विपर्ययः ॥ BB 21. 16

The pleasure of the sidelong glances of loving women cannot be compared with the coquetry of courtezans which, like an old blade of grass, is of no use at all :

666. परतरुणीसंभारस्नेहार्पितनयनभागदृष्टस्य ।
वेश्यारचितविलासाः कथिताः पुरतः पुराणतृणकल्पाः ॥ DK 833

In DK we find a series of questions in which Dāmodaragupta asks how one can compare, during intercourse, the natural reactions of loving girls with the premeditated and artificial behaviour of courtezans :

667. क्व कुशविपाटनजन्मा सहसोदितवेदनाचमत्कारः ।
क्व च दासीरतसङ्गरनिर्दयनखरक्षतिः प्रीत्यै ॥ *Ibid* 414

668. क्व त्रेतानलधूमक्षोभितनयनाम्बुधौतवदनत्वम् ।
क्व च गणिकानिर्भर्त्सनशोकभरायातबाष्पसलिलौघः ॥ *Ibid* 415

1. °मेन प्रियायाः BhS'. 2. °लोकयामि BhS'.
3. Also in BhS' 839, S'P 566; S'S'S' 29, ed. Schoenfeld, Leipzig 1910 p. 33, SRBh 230. 26, SRK 176. 4.
4. T. Aufrecht : *Beitraege zur Kenntniss indischer Dichter*, ZDMG 36, p. 361 sqq. Also in S'S' 2. 21, 3.
5. *V. l.* °रोषताः, °रोपता, °रोपताः 6. *V. l.* °शक्लिश्

669. क वषट्कारध्वानः सत्कर्मविभूषणश्रवणपूरः ।
क्व च साधारणवनितारतिमणिता[1]कर्णनौत्सुक्यम् ॥ DK 416

670. क्वाचार्यप्रतनुलताताडनसङ्क्षोभसम्भवः कम्पः ।
क्व च कुपितवारललनानिष्ठुरपादप्रहारविषहत्वम् ॥ *Ibid*, 417

671. क्व हरिणचर्मावरणं स्मृतिशास्त्रनिवेदितव्रतं चरतः ।
क्व च पण्यस्त्रीगात्रस्पृष्टाम्बरधारणेषु बहुमानः ॥ *Ibid*, 418

672. समिधामेव च्छेदनमभ्यस्तं शैशवात् समारभ्य ।
शठवनिताधरखण्डन उत्पन्नं कौशलं कुतो भवतः ॥ *Ibid*, 419

Therefore, Sundara is asked why he chose a courtezan :

673. शुश्रूषणमेव गुरोः परिशीलितमचलचेतसा सततम् ।
कुटिलमतयो भुजिष्याः कथं त्वयाराधिता निपुणाः[2] ॥ *Ibid*, 420

674. आम्नायपाठ एव स्फुटतरपदसौष्ठवं तव ख्यातम् ।
प्रकुपितवेश्यानुनये क्व शिक्षितं वचनचातुर्यम् ॥ *Ibid*, 421

675. अथवा किं क्रियतेऽस्मिन्नवदातकुलेऽपि लब्धजन्मानः ।
सदसंस्तुता भवन्ति प्रागुपचितकर्मदोषेण ॥ *Ibid*, 422

676. त्वयि विनिवेश्य कुटुम्बं परलोकहितार्जनैकविहितास्थः[3] ।
स्थास्यामीति समीहितमनुदिवसं तद्विसंवदितम् ॥ *Ibid*, 423

For men who lose their sight because of sensuality the only remedy is—knowledge of oneself :

677. विषयतिमिरावृताक्ष्णामवटे पततामदृष्टमार्गाणाम् ।
पुंसां गुरुजनवचनद्रव्यशलाकाञ्जनं शरणम् ॥ *Ibid*, 439

In DK Guṇapālita also expresses the conviction that the real house of happiness is one's own wife and the fact that men are fond of courtezans is due to the embodied spirit of the previous life :

678. प्राक्तनकर्मविपाकः क्षुद्रासु शरीरिणां यदासक्तिः ।
आयतनं तु सुखानां संसारभुवां कुलोद्गता दाराः ॥ *Ibid*, 439

because, if men have any griefs, their wives have the same griefs; if men are happy, they also are happy; if men are restless, they also are restless ; they are like mirrors of their husbands :

679. निर्विण्णे निर्विण्णा मुदिते मुदिता समाकुलाकुलिते ।
प्रतिबिम्बसमा कान्ता संक्रुद्धे केवलं भीता ॥[4] *Ibid*, 440

1. *V. l.* °रणित°
2. *V. l.* निपुणा
3. *V. l.* °विहिताशः
4. Also in SV 1263.

they are the best of friends and know how to behave properly during sexual intercourse[1] :

680. यावद्वाञ्छितसुरतव्यायामसहाविरुद्धसंपर्का[2] ।
चित्ताऽनुवृत्तिकुशला पुण्यव्रतामेव जायते जाया ॥[3] DK 441

1. Hundreds of verses can be found in the Sanskrit literature praising good qualities of wives (*e.g.* Sītā in RB) which are not quoted here.

2. °संयोग SV

3. Also in SV 1264.
Cf. अदनेरिगिन मगुव, येनुवेरुगु चनवेरुगु,
मुदनु तोड मगनि मोहमेरुगु,
विभुनि श्रिष्ट गुणमु वेश्य ता नेरुगुना VT 2, 195

CHAPTER XII

Paramours Suitable for Courtezans

(i)

Since courtezans are concerned mostly with obtaining money, they have to choose their paramours among men who spend freely. In particular, the paramours should be men who are proud of their wealth, are pleased to displace other lovers, are on good terms with courtiers, are coddled by their fathers, enjoy life, or are easily made amourous :

681. किंच, यस्य धनदर्पः, सपत्नस्पर्धा, विटमेलः, पितृलालित्यं,
भोगित्वं रागित्वं च दृश्यते, तमेव भज ॥[1] PT 136 18-20

or the only sons of rich men, those who lose their fathers when young, sons of merchants, men who are competent in love affairs, physicians of continuously sick ministers, men who are slaves of their passions, men who would like to silence gossips about their impotence, foolish or licentious sons of kings, men who are on good terms with courtiers, paramours of married women, singers, men who have recently won money, foolish scholars, drunkards, stupid men, etc. :

682. एको वित्तवतः सूनुः पितृहीनः सुयौवने ।
मुग्धे भूभुजि कायस्थः कामिस्पर्धी वणिक्सुतः ॥ KS 5. 63

683. नित्यातुरामात्यवैद्यप्रसिद्धस्य गुरोः सुतः ।
…………………प्रच्छन्नकामो जटाधरः[2] ॥ *Ibid*, 64

684. नपुंसकप्रवादस्य प्रशमार्थी फलाशनः ।
मत्तो धूर्तसहायश्च राजसूनुर्निरङ्कुशः ॥ *Ibid*, 65

685. ग्राम्यो धातृद्विजसुतः प्राप्तलाभश्च गायनः ।
सद्यः सार्थपतिः प्राप्तः श्रीमान् दैवपरायणः ॥ *Ibid*, 66

686. गतानुगतिको मूर्खः शास्त्रोन्मादश्च पण्डितः ।
नित्यक्षीवश्च वेश्यानां जङ्गमाः कल्पपादपाः ॥[3] *Ibid*, 67

In particular, fools from rich houses are tools in the hands of swindlers and are but like precious stones on the bangles worn by courtezans on their ankles :

1. Cf. texts 64, 164
2. जाड्यधनः corrupt.
3. Similarly VKN 63

687. धूर्तकरकन्दुकानां वारवधूचरणनूपुरमणीनाम् ।
धनिकगृहोत्पन्नानां मुक्तिर्नास्त्येव मुग्धानाम् ॥ KK 1. 18

Courtezans choose as their paramours passionate and voluptuous rogues addicted to gambling, etc.:

688. रागीति प्रतिपत्तिभूर्विट इति प्राप्तोऽतिवन्द्यं पदं
श्लाघार्हो व्यसनीति हीनकुल इत्यग्रयः कुटुम्बः स्वयम् ।
मान्यः प्राहत (?)[1] इत्यहो कितव इत्याप्तश्च किं वाधिकं
सर्वावस्थ इति प्रमाणपुरुषो वेश्याभिरभ्यर्च्यते ॥ JM 31

since women court unworthy men, just as Lakṣmī favours base persons and Sarasvatī people of low family:

689. नीचमाश्रयते लक्ष्मीरकुलीनं[2] सरस्वती ।
अपात्रं भजते नारी गिरौ वर्षति वासवः ॥ NHJ 2. 155

(ii)

Courtezans should not choose as paramours husbands in love with their wives, because husbands are enemies of courtezans as mendicants are enemies of eager men, as teachers are enemies of idiots, and as the moon is the enemy of thieves :

690. लुब्धानां याचकः शत्रुर्मूर्खाणां[3] बोधको रिपुः ।
जारस्त्रीणां पतिः शत्रुश्चौराणां[4] चन्द्रमा रिपुः ॥[5] CND 10. 6

Courtezans have to shun also those who are not considered appropriate lovers, particularly *viṭas*, who are well characterized in KK. According to KK *viṭas* are men who spend their wealth and then devote themselves entirely to destroying the wealth of others and who highly praise courtezanship and courtezans :

691. भक्षितनिजबहुविभवाः परविभवक्षपणदीक्षिताः पश्चात् ।
अनिशं वेश्यावेशस्तुतिमुखरमुखा विटाश्चिन्त्याः ॥ KK 9. 39

Courtiers are inappropriate paramours for courtezans because they have not sufficient funds to pay for courtezans' services *meretrices quae nihil quo profiterunt, habebant praeter pudenda, quae venum dabant et quas fortunam maximam putabant* :

692. अस्माकमङ्गमङ्गं पण्योपनतं महाधननिधानम् ।
दासीसुताः किमेते खादन्ति विटाः प्रसंगेन ॥ KS 8. 18

1. Better प्राहन
2. °अकुलेन BIS
3. °मुर्खानां
4. °चोरा° CV
5. Also in CV 10. 6

CHAPTER XIII

On Procuresses, Barbers and Viṭas

Procuresses are considered equal to Brahmā, as far as their advice is concerned; and equal to Viṣṇu, as far as their versatility is concerned; and equal to S'iva, as far as their destruction of destitute paramours is concerned:

693. वेश्योपदेशविषये चतुराननत्वा-
न्मायाप्रपञ्चनिचयेन जनार्दनत्वात्।
रिक्तप्रसक्तकलहैरतिभैरवत्वात्
सर्गस्थितिक्षयविधातृगुणा त्वमेव ॥ KS 4. 11

Courtezans, unable to profit from the advice of procuresses, cannot achieve their aims:

694. उद्भिन्नयौवनमनोहररूपशोभा-
संभाविताभिनवभोगमनोभवानाम्।
एणीदृशां त्वदुपदेशविवर्जितानां
मातर्भवन्ति नहि नाम समीहितार्थाः ॥ KS 4. 12

for, if courtezans are without procuresses, their paramours become insolent and loose like jackals:

695. व्याघ्रीव कुट्टनी यत्र रक्तपानामिषैषिणी।
नास्ते तत्र प्रगल्भन्ते जम्बुका इव कामुकाः ॥ *Ibid*, 1. 41

and the courtezans have no peace by day or night:

696. यत्र तत्र निमग्नानां वेश्यानां जननीं विना।
सन्ध्ययोर्दिवसस्यापि मुहूर्त्तार्धस्य न क्षणः ॥ *Ibid*, 42

while swindlers (gamblers) refuse to leave their houses and lie like cats near the stove in winter-time:

697. न भवत्येव धूर्तस्य वेश्यावेश्मन्यमातृके।
चुल्लीसुप्तस्य हेमन्ते मार्जारस्येव निर्गमः ॥ *Ibid*, 43

Also *viṭas* occupy courtezans' houses and refuse to pay them even for expenses:

698. प्रविष्टा कुट्टनीहीनगृहं क्षीणपटा विटाः।
गाथा पठन्ति गायन्ति व्ययद्रविणमार्थिताः ॥ *Ibid*, 44

It is evident that courtezans without procuresses are exploited by *viṭas* and servants :

699. अकण्टका पुष्पमही वेशयोषिद्मातृका ।
मन्त्रिहीना च राज्यश्रीर्भुज्यते विटचेटकैः ॥ KS 1. 45

and, therefore, have to find, as soon as possible, procuresses who would take care of them :

700. तस्मान्मानिनि कापि हेमकुसुमारामोच्चयाय त्वया
माता तावदनेककूटकुटिला काचित् समन्विष्यताम् ।
एताः सुभ्रु भवन्ति यौवनभरारम्भे विजृम्भाभुवो
वेश्यानां हि नियोगिनामिव शरत्काले घनाः संपदः ॥ *Ibid*. 49

Often courtezans ask procuresses to take them under their protection and to declare them their daughters :

701. तस्माद्भजस्व परिकल्पितपुत्रिकां मां
भक्तामनन्यशरणां शरणां[1] प्रपन्नाम् ।
आत्मार्पणप्रणयिनां नवदर्शनेऽपि
जात्यैव पेशलधियः सदया भवन्ति ॥ *Ibid*, 4. 13

Procuresses not only give their daughters advice, look after their houses, cash money, maintain order among their paramours, but also stand before their daughters' doors to receive fees :

702. द्वाराग्रदत्तकर्णासु ग्रहणग्रहणेप्सया ।
कुट्टनीषु तृणापातेऽप्युन्मुखीषु मुहुर्मुहुः ॥ *Ibid*, 3. 11

(ii)

They are *gurus* for their daughters, as also are barbers for all courtezans :

703. सा हर्म्यशिखरारूढा कदाचिद् गणिकागुरुम् ।
कामिनां नर्मसुहृदं ददर्श पथि नापितम् ॥ *Ibid*, 1. 8

(iii)

On the other hand, courtiers are important to procuresses, since through them their daughters can find good clients. Therefore, the following Kaṅkālī's song is understandable :

704. ततः प्रविश्य कङ्काली गृहीतोच्चतरासना ।
रञ्जनाय पुरश्चक्रे विटानां कपटस्तुतिम् ॥ *Ibid*, 7. 25
705. धन्योऽयं बालकः श्रीमान् भवद्भिर्यस्य सङ्गतिः ।
युष्मत्परिचयः पुण्यपरिपाकेन लभ्यते ॥ Ibid, 26
706. शिशुरप्ययमस्माकं कामुकोऽभिमतः परम् ।
बाल एव सहस्रांशुः कमलिन्या विकासकृत् ॥ *Ibid*, 27

1. Better शरणम्

CHAPTER XIV

On Courtezans in Love

(i)

Although courtezans do all in their power to earn money, which is considered their only aim in life, they are also women and, like all women, sometimes feel the need for real love[1] :

707. तत्स्वरूपमिदं प्रोक्तं [2]कैश्चिद्ब्रूमो वयं पुनः ।
[3]बलवत्यानया [4]युक्त्या [5]तासामप्यनुरागिताम्[6] ॥ RST 1. 121

708. शृङ्गाराभास[7] एव स्याद् यदि ता रागवर्जिताः[8] ।
तद्व्यापारो[9]ऽथ वा तासां स्मरः किं भक्षितो [10]बकैः ॥[11] *Ibid* 122

They too can fall in love, experience passion, be kind and filled with purity and bashfulness, even though they are wicked :

709. येन[12] स्नेहः क्रोधः शाठ्यं दाक्षिण्यमार्जवं व्रीडा ।
एतानि सन्ति तास्वपि जीवद्धर्मोपनीतानि ॥ DK 172

When Devadattā's procuress reproaches her for having fallen in love with Mūladeva, despite the fact that the rich merchant's son Ayala has tried to gain her favour, she replies in Māhārāṣṭrī that she is devoted not exclusively to money but also to the excellent qualities of Mūladeva, whom she loves :

710. नाहम्, अम्ब, एगन्तेण धणाणुरागिणी, गुणेसु चेव मे पडिबन्धो ॥ AEM 58. 33-4

1. We very often find in Sanskrit literature examples of courtezans who left their rich and powerful paramours (kings) for those with whom they were really in love, (robbers) *e.g.* in KK 4, S'V 13, etc.

2. *V. l.* कश्चि°

3. *V. l.* बलवन्त्यानया, वर्णयंत्यानया (°य्या)

4. *V. l.* युक्ता नासा°

5. *V. l.* तस्यामप्य°

6. *V. l.* °रागिता

7. *V. l.* शृङ्गारभाव

8. *V. l.* तां रागवर्जितां, रागवर्जिता

9. *V. l.* न व्यापारो

10. *V. l.* वकैः

11. Cf. RS'T 1. 123 sqq.

12. *V. l.* यत्र

and Vasantasenā in S'M and BhC says that a courtezan who sets her heart on a poor man is blameless in the eyes of the world[1]:

711. अतिदरिद्रपुरुषसक्ता गणिका अवचनीया भवति ॥[2]

Comm. to BhC 2. 48-9

712. अत एव काम्यते, दरिद्रपुरुषसङ्क्रान्तमनाः खलु गणिका लोकेऽवचनीया भवति ॥[3] SA to S'M 2. 56-7

and when Saṁsthānaka offers to Vasantasenā her gold saying:

"I'll give you gold, I'll call you sweet;
My turbaned head adores your feet.
Why not love me, my clean-toothed girl?
Why worship such a pauper churl (Cārudatta)?[4]":

713. सुवर्णकं ददामि, प्रियं वदामि, पतामि शीर्षेण सवेष्टनेन ।
तथापि मां नेच्छसि शुद्धदन्ति ! किं सेवकं कष्टमया मनुष्याः ॥[5]

SA to S'M 8. 31

she replies:

'O base and vile! O wretch! What more?
Why tempt me now with gold and power?
The honey-loving bees adore
The pure and stainless lotus flower.
Though poverty may strike a good man low,
Peculiar honour waits upon his woe;
And't is the glory of a courtezan
To set her love upon an honest man[6]':

714. खलचरित निकृष्ट जातदोषः कथमिह मां परिलोभसे धनेन ।
सुचरितचरितं विशुद्धदेहं न हि कमलं मधुपाः परित्यजन्ति ॥

S'M 8. 32

715. यत्नेन सेवितव्यः पुरुषः कुलशीलवान् दरिद्रोऽपि ।
शोभा हि पणस्त्रीणां[7] सदृशजनसमाश्रयः कामः ॥ S'M 8. 33

1. That is the very reason why she loves him in S'M (*gaṇika* in BhC)
2. अदिदरिद्दपुरुससत्ता गणिआ अवअणीआ होइ । BhC 2. 47-8
3. अदो ज्जेव(ज्जेव्व) कामीअदि; दलिद्दपुरिससङ्कन्तमणा क्खु गणिआ लोए अवअणिआ भोदि । S'M 2. 56-7
4. Translated by A.W. Ryder in HOS 9, p. 124
5. शुवण्णअं देमि, पिअं वदेमि, पडेमि शीषेण शवेश्टणेण ।
तधा वि मं णेच्छशि शुद्धदन्ति ! किं शेवअं कश्टमआ मणुश्शा ॥ S'M 8. 31
6. Translated by A. W. Ryder in HOS 9, p. 124
7. *V. l.* पणयस्त्रीणां

However, this is unusual, since only women who belong to higher society are happy when they are looked at with long side-glances full of love, while courtezans are happy when they have necklaces, diamonds and golden ornaments :

716. हारहीरकहिरण्यभूषणैस्तोषमेति गणिका घनैषिणी ।
प्रेमकोमलकटाक्षवीक्षितैरेव जीवति कुलाङ्गनाजनः ॥[1] SRK 105. 5

(ii)

Courtezans who fall in love are honestly enamoured :

717. एषापि मदनायत्ता कापि सत्यानुरागिणी । VS 111 h

and then even the gaining of money is of no importance to them, since taking money from someone with whom they are in love does not make them happy :

718. नो धनलाभो लाभो लाभः खलु वल्लभेन संयोगः ।
अद्यितगतादर्थाप्तिर्न भवति मनसः प्रसादाय ॥ DK 535

719. गाढानुरागभिन्नं तारुण्यसुखामृतेन संसिक्तम् ।
न भजति सहृदयहृदयं विभवार्जनसंभवा चिन्ता[2] ॥ *Ibid*, 536

A courtezan considers it her greatest remuneration when the man whom she loves takes her on his lap and gives her some betel leaves :

720. लाभः स एव परमः पर्याप्तं तेन तृप्तास्मि ।
विनिवेश्य यदुत्सङ्गे निक्षिपति मुखे स ताम्बूलम् ॥ *Ibid*, 537

and consideres that nothing can make her happier than, if after intercourse he wipes sweat from her face and puts his head on her breasts :

721. सुरतश्रमवारिकणान् परिमार्ष्टि निजांशुकेन गात्रेषु ।
यदुरसि निधाय वक्षंस्तस्य[3] न मूल्यं वसुन्धरा सकला ॥ *Ibid*, 538

If the man is in love with her, has no more passion for his own wife and looks only after her, she feels that she overshadowed all the other courtezans, particularly if she had already had intercourse with many men :

722. शिथिलितनिजदाररतिर्मयि सक्तमना अनन्यकर्तव्यः ।
यदसौ जितनलरूपस्तिरस्कृतं तेन गाणिक्यम् ॥ *Ibid*, 539

723. बहुकुसुमरसास्वादं कुर्वाणा मधुकरीव विधियोगात्[4] ।
ईदृक्पुरुषविशेषं लभते खलु येन भवति कृतकृत्या ॥ *Ibid*, 540

1. Also in SRBh 1929, 371. 7; Rasikajīvana 873

2. However contrary to this statement we read in S'ts that courtezans, even if they love a man, they deceive him because of their avarice.

वेसा वि रमन्ति जणं पिअं पि वञ्चन्ति अत्थलोहेण ।
ताण णामो वेसाणं अप्पा वि ण वल्लहो जाण ॥ S'ts 83. 9-10

3. *V. l.* सक्तस्तस्य, विहसंस्तस्य, better शीर्षस्तस्य ।

4. *V. l.* मधुकरी विधिनियोगात्

If courtezans have to leave the men whom they really love, their whole life seems to them of little value :

724. निर्व्याजसमुत्पन्नप्रबलप्रेमाभिभूतहृदयानाम् ।
दयितविरहात्तमाणां गणिकानां तृणसमाः प्राणाः ॥ DK 173

because once knowing love, they feel it much more, than if they had never known it. Courtezans are compared with bees passing by beautiful flowers that they had never visited, but find it painful to bypass less beautiful flowers that they had tasted once :

725. विकसितसुरभिमनोहरसंस्थानं कुसुममप्राप्तम् ।
न करोति तथा पीडामास्वादितविच्युतिं यथा भृङ्गः[1] ॥ DK 505

(iii)

Courtezans in love are particularly unhappy since they understand that their love cannot be compared by their paramours to the love of other women. This thought is expressed in DK, where a loving courtezan bids farewell to her paramour, complaining that she was born of a low family, that she depends on selling up her body and that she lives on her beauty, and says :

726. अविशुद्धकुलोत्पन्ना देहार्पणजीविका शठाचरणा ।
काहं रूपाजीवा क भवन्तः श्लाघनीयजन्मगुणाः ॥ DK 446

Courtezans are also made unhappy by the feeling that, because of their reproachable occupation, it is difficult for them to find men who would fall in love with them :

727. वेतनलाभाद् वहवः सेव्यन्ते सौष्ठवेन पञ्चजनाः ।
विश्राम्यति यत्र मनः स तु दुष्प्रापः सहस्रेषु ॥ DK 695

(iv)

They complain about their occupation and consider it despicable, since they have to earn money and not to look after men whom they love :

728. जीव्यत एव कथञ्चिद् धिग्वृत्तिमिमां महद्भिरवगीताम् ।
विजहाति यत्र गणिका तद्वाञ्छितरमणलाभलोभेन ॥ DK 698

On the other hand other courtezans who do not know what love means also feel unhappy and complain of being unable to attain genuine satisfaction even if they offer their body for sale as a merchandise :

729. मातः किं विदधामो हतधातुर्वामताभियोगेन ।
नासादयाम दृश्यं[2] निजतनुपण्यप्रसारकेणापि ॥ DK 41

For those whose profession is to give pleasure to others, such as astrologers, courtezans, physicians etc., it is like dying every day; they

1. *V. l.* विच्युतं तथा मृङ्गाः 2. इष्टं DKB.

have a difficult life :

730. कष्टं जीवति गणको गणिका कथकश्च[1] सेवको वैद्यः ।
दिवसे दिवसे मरणं परजनमनोरञ्जनी[2] वृत्तिः ॥ SB 33 [1598][3]

the more so as one of their duties is to run errands :

731. न च त्वदीयमेवेदं वचः संभावयत्यसौ ।
परसंदेशहारी हि प्रतीतो गणिकाजनः ॥ BB 28. 29

But these are not the only reasons for which their occupation is held to be very difficult and dangerous. Girls through whose help one gains livelihood are lost, in the same way as a burnt offering is lost in a fire that does not glow :

732. अदीप्तेऽग्नौ[4] हतो होमो हता भुक्तिरसाक्षिका ।
उपजीव्या हता कन्या स्वार्थे पाकक्रिया हता ॥[5] CTP 371

In S'M Saṁsthānaka mournfully tells Vasantasenā not to be reborn as a courtezan, but :

"When thou, sweet maid art born again,
Be not a courtezan reborn,
But in a house which sinless men,
And virtuous, and good adorn[6] " :

733. अन्यस्यामपि जातौ[7] मा वेश्या भूस्त्वं हि सुन्दरि ।
[8]चारित्र्यगुणसंपन्ने जायेथा [9]विमले कुले ॥ S'M 8. 43

According to the Jainist HK, in their present existence they feel pleasure in rich intercourse with various men, but in their next existence they will be confined to hell :

734. इहास्मिन् जन्मन्यस्या वेश्यायाः स्वेप्सितपुरुषसंभोगसामग्री-
जनितं सुखमस्ति । तत्र परस्मिन् जन्मनि नरकगतित्वेन सुखं
नास्तीत्येको भङ्गः ॥ HK 212, 1

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1. Tr. °गण° गणि° SRK; ऽपिराज° SRK 2. *V. l.* परजमनोरञ्जजनो; परस्य SRK
3. Also quoted in SRK 105.2 (Sabhātraṅga). 4. *V. l.* अदीप्तारनौ CV
5. Also in CV, [BIS 7441]
6. Translated by A. W. Ryder in HOS 9, p. 128
7. *V. l.* अन्यमिति जातौ त्वं 8. *V. l.* चारित्र°
9. *V. l.* जायेथा

APPENDIX

Similes and Metaphors

The Sanskrit literature is full of similes and metaphors; this is especially true of Sanskrit aphorisms and maxims, and particularly, of those relating to courtezanship[1].

1. We have seen from the perusal of the texts that courtezans are often compared to various persons, objects, conceptions, abstract ideas, etc.:—

Kings

The most frequently made comparisons of courtezans are those with kings or with the state policy. Both kings and courtezans are considered dangerous persons but kings are considered as being worse than courtezans. Ten courtezans are equal to one king[2]. Both kings and courtezans sin and say : "It is a sin to even harbour a thought on 'that' and they commit 'that' "[3]. Both kings and courtezans do not apprehend sufferings of other people[4]. They depend on trapping men and both live on them as fish live on fish[5]. Both kings and courtezans look for advantage and shun connections with poor people[6]. Kings, or the state policy and courtezans are unstable and unsteady;[7] they are false and true, harsh and pleasant, cruel and merciful, covetous and liberal, prodigal and avaricious; all have manifold appearances[8]. Both kings and courtezans enjoy illicit pleasure[9], with both one cannot make friends[10], nor do business[11]. No one can have confidence in either[12]. Both greedy kings and ugly courtezans are the laughing-stock of everybody, as are stupid Brahmans, poor men in love and others[13].

1. In VKAK, where the theory of similes is explained, the following example of a "hint" is given :

ऐन्द्रं धनुः पाण्डुपयोधरेण शरद्धानार्द्रनखक्षताभम् ।
प्रसादयन्ति सकलङ्कमिन्दुं तापं रवेरभ्यधिकं चकार ॥ VKAK *ad* 4. 3, 27

In explaining this *s'loka* Vāmana states that autumn is like a courtezan, the moon like the favoured lover, and the sun like his rival :

अत्र शरद् वेश्या इन्दुः नायकमिव । रवेः प्रतिनायकस्येवेत्युपमानानि
गमयन्त इति ॥ VKAK *ad* 4. 3, 27

2. Cf. texts 563, 604	3. Cf. text 476	4. Cf. text 541
5. Cf texts 74, 245—7	6. Cf. text 56	7. Cf. text 436
8. Cf. texts 437—43, 473	9. Cf. text 449	10. Cf. texts 534—5
11. Cf. text 536	12. Cf. texts 530—3	13. Cf. text 274

Village-mayor, Other officials

Other aphorisms contain comparisons with village-mayors or other officials. Thus, both courtezans and village-mayors do not take notice of sufferings of neighbours[1] and are tormenting others[2], while officials and courtezans expect to have gathered great wealth when they become old, since they collect money their whole life[3] and are deceitful[4].

Scribes

Both courtezans and scribes (members of the Kāyastha caste) cause damage and are dangerous, so that where they dwell, not even rogues are born[5].

Women

Courtezans are sometimes compared with women in general; both are considered to be light-minded, unchaste, sinful, dishonest, heartless, roots of all faults ; both are to be shunned[6] and cannot be trusted[7].

On the other hand many aphorisms say the contrary and state that affection given by courtezans cannot be compared with that of other women, being of much greater value[8].

Children, Beggars, Bhikṣus

In an analogy between courtezans and children it is stated that neither take notice of the sufferings of their neighbours[9]. The same is repeated in an analogy between courtezans and beggars *(yācaka)*; beggars also, like courtezans, torment others[10]. As far as *bhikṣus* are concerned, both courtezans and *bhikṣus* cause damage and are dangerous, so that where they dwell not even rogues are born[11]. With neither can one make friends[12]; both watch the whole night and the whole day with snares for people to give them money, since they subside on people as fish do on other fish[13].

Ascetics

In order to gain money, courtezans and ascetics, as well as hermits, are equally disposed towards old and young, towards people of low or good family, and towards sick and healthy persons[14].

Thieves, Robbers, Swindlers

We find many similes drawn between thieves, robbers and swindlers on one side and courtezans on the other, since theft and whoredom are considered

1. Cf. text 541
2. Cf. texts 539, 540
3. Cf. text 700
4. Cf. text 472
5. Cf. text 547
6. Cf. texts 522 sqq.
7. Cf. texts 35—42, 470, 471, 496—538, 618, 621, 646, 647
8. Cf. texts 664—80
9. Cf. text 541
10. Cf. texts 539, 540
11. Cf. text 547
12. Cf. texts 534—5
13. Cf. texts 245—7
14. Cf. texts 351—8

to be alike in the world[1]; thieves and courtezans are sent to earth by fate, since they are skilled in bringing all sufferings[2] of which they cannot take any notice[3]. Both courtezans and thieves are full of falsehood[4], cause damage and are dangerous so that where they dwell not even rogues are born[5]; they watch night and day with snares for people to give them money, since they live on people as fish live on other fish[6].

Wise persons, Merchants, Gamblers, Adulterers, Selfish persons, Physicians, Pimps, Astrologers.

The same analogy refers also to wise persons and merchants[7]. The latter are considered just as enemies, deceivers, timid or passionate, ungrateful people, boasters, mad persons, thieves, gamblers, adulterers, selfish persons, physicians, and courtezans, as being full of falsehood[8], while gamblers, keepers of gambling houses, pimps and courtezans are considered as dangerous persons, since they create disorder[9] and physicians, astrologers and courtezans are considered as having a difficult life[10]. Astrologers and courtezans are also known as tormentors of others[11].

Goldsmiths, Owners of horses, Dice, Gambling, Eating of meat, Drinking of alcohol, Theft, Adultery, Hunting.

Courtezans, in the same way as goldsmiths, owners of horses, dice, and others are also considered as persons who cannot be trusted[12] and intercourse with them is considered as one of the great sins, in the same way as gambling, eating of meat, drinking of alcohol, hunting, theft or adultery[13]

Intercourse with courtezans is also considered dangerous because courtezans bewilder the minds of men like strong drink and cut the bodies of men like a knife[14].

Actresses

Courtezans' behaviour is very often compared with acting, and courtezans are compared with actresses or stage-managers. And so, courtezans, like actresses exhibit affection to gain money[15] and pretend affection, love, anger, etc.[16], or use theatrical postures[17], or, since they have been trained on the stage, change their voices[18], or act like stage-managers[19]. Both courtezans and actors are also known to cause disorder[20].

1. Cf. VT 1. 153a and text 542
2. Cf. text 259
3. Cf. text 541
4. Cf. texts 511, 531–3
5. Cf. text 547
6. Cf. texts 245–7
7. Cf. texts 245–7
8. Cf. texts 511, 531–3
9. Cf. texts 557–8
10. Cf. text 730
11. Cf. texts 539–40, 542
12. Cf. HK 200. 7
13. Cf. texts 611–2
14. Cf. text 578
15. Cf. texts 223–5
16. Cf. text 215
17. Cf. texts 210
18. Cf. text 227
19. Cf. text 226
20. Cf. texts 557–8

Servants, Guests

In other analogies the tears of courtezans are compared with the good behaviour of new servants, with the flattering words of guests or with roguish eloquence, since they delude men[1]; the life of servants and courtezans is held difficult[2].

2. In another group of similes courtezans are compared with animals:—

Cows

We find an aphorism in which courtezans are compared with cows which seek fresh grass as they seek new men[3].

Elephants

In another aphorism they are compared with elephants, *cum elephanti meretricesque scanderentur et amborum pudenda ferirentur* and are artificial in their love and passion[4]. Those two as well as donkeys, also cause damage and are dangerous and, therefore, where they dwell not even rogues are born[5].

Tigresses, Serpents

Courtezans are also compared with tigresses, since both cause wounds with their sharp nails, and with serpents, since both bite men[6].

Cats

Courtezans who are compared with cats, are held to be dangerous so that no one can make friends with them[7].

Bees

Courtezans are also compared with bees. Courtezans kiss their paramours to suck their wealth, as bees kiss flowers to honey[8].

Flies, Mosquitoes, Mice, Birds

Courtezans are also compared with flies[9], mosquitoes[10] and mice[11], since all of them torment others, and the latter swindle wealth out of people just as courtezans do[12]. They are also compared with birds which peck the tree or men and afterwards leave them bare[13] and particularly with vultures; both suck out blood from men[14].

Herons, Fish

Courtezans are known as persons who attract men in order to gain money and, therefore, are compared with herons which catch and eat[15] fish

1. Cf. text 482
2. Cf. text 730
3. Cf. text 408-9
4. Cf. text 457
5. Cf. text 547
6. Cf. text 473, 531-3
7. Cf. text 534-5
8. Cf. texts 133, 473, 725
9. Cf. texts 539-40
10. Cf. text 540
11. Cf. texts 539-40
12. Cf. text 473
13. Cf. text 169
14. Cf. text 473
15. Cf. text 240

or with fish which live on other fish[1].

3. We also find many comparisons between courtezans and nature, or objects of nature :—

Forests, Flowers

Thus, we find aphorisms in which courtezans are compared with forests, since both shine and glitter[2], or with flowers[3], or with flowering trees that grow beside the road and can be picked by anybody[4]. We find also comparisons of courtezans with night-lotus flowers which fade when noon sets in, in the same way as courtezans fade when their paramours leave them[5], while old courtezans' uselessness is compared with faded flowers, or with cold halls in winter time or with rows of lamps during daytime[6].

Transitory phenomena

The unsteadiness and fickleness of courtezans is compared with the billows of the sea[7], morning red sky[8], glow of the evening sky[9], flash of lightning,[10] charm of rainbow,[11] strokes on water[12], water on the ground[13], shadow of a cloud[14], grass fire[15], sound of a chorus song,[16] pigment of the extract of a turmentic[17], friendship of a vilain[18], or neatness of garments[19].

Fire

Courtezans are also compared with fire, as neither takes notice of the sufferings of their neighbours[20], and both are intent on burning others[21]. Courtezans are also compared with the god's flame supported by the fuel of beauty whereby the paramours sacrifice their youth and riches[22].

Magnet stones, Stones, Boxes

Courtezans are known to be hard, like stones or diamonds[23], but are also compared with magnet-stones which, though being hard, attract men as magnet-stones attract iron[24]. Courtezans are also known to be hard like small round boxes which are beautiful from the outside but empty

1. Cf. texts 245–6
2. Cf. text 266. Compare also Catullus 41. 34: *Ut tenax hetaera huc et huc arborem implicat errans.*
3. Cf. text 725
4. Cf. text 344
5. Ct. text 335
6. Cf. text 293
7. Cf. text 441
8. Cf. text 448
9. Ct. text 445
10. Cf. text 442
11. Cf. text 447
12. Cf. text 442
13. Cf. text 446
14. Cf. text 446
15. Cf. text 446
16. Cf. text 447
17. Cf. text 447
18. Cf. text 446
19. Cf. text 442
20. Cf.text 541
21. Cf. text 578
22. Cf. texts 76–7
23. Cf. text 229
24. Cf. text 7

inside[1]. They are also compared with pebbles in shoes, since they hurt before they can be removed[2]. Since everyone can have intercourse with them, they are compared with stones of washers[3].

Merchandise, Chattel, Highway

For the same reason, in two other similes, they are considered as a chattel or merchandise[4].

Flame of a lamp

Courtezans are also compared with the twinkling flame of a lamp, since their passion also twinkles, intensifies and declines[5] or with a flame of a lamp at night in which paramours, blinded by illusion like moths blinded by the light, fall in and are burnt to death[6].

Lamps, Torches

Since courtezans are known for their greediness, they are also compared with lamps or torches, that have to be moistened with oil (money)[7].

Balance

They are compared with a scale, the balance of which drops in the direction of those who place more money of it[8]. Frequently, an overweight of a mite makes the entire difference[9].

Snares, Speech of poets, Poems

In order to gain money courtezans use various tricks and, therefore, are compared with snares in which they catch men[10], or with the speech of poets which charm men[11] or with poems[12].

4. Courtezans are sometimes compared with divine agencies :—

Goddesses-of-Fortune and of-Victory

They are also often compered with fortune[13] or hope, since first they give pleasure, and finally cause misfortune[14] and goddesses of fortune or victory. And so, both goddesses of fortune and courtezans are unstable and unsteady,[15] and look for other men[16], are indifferent[17], do not know what friendship means[18], are sly with strong men, hate stupid men, do not have any affection to learned men, fear heroic people. and deride cowards[19], while

1. Cf. text 515
2. Cf. text 655
3. Cf. texts 642—3
4. Cf. texts 729
5. Cf. text 221
6. Cf. text 221
7. Cf. texts 59-60, 146,
8. Cf. text 68
9. Cf. VT 2. 197
10. Cf. text 259
11. Cf. text 23
12. Cf. text 275, 396
13. Cf. text 231
14. Cf. text 627
15. Cf. text 433
16. Cf. : texts 433, sqq.

लक्ष्मीः पुंयोगमाशंसुः कुलटेव कुतूहलात् ।
अन्तिकेऽपि स्थिता पत्युश्छलेनान्यं निरीक्षते ॥ *Bhaṭṭikavya* 5. 17

17. Cf. text 625
18. Cf. text 625
19. Cf. text 495

goddesses of victory and shrewd courtezans excite the desire of men by displaying a would-be yearning for them, but do not fulfil their wishes.[1]

Yama

Courtezans are also compared with Yama Both are renowned for ignoring the sufferings of neighbours[2].

5. Finally in S'M Saṁsthānaka calls courtezans dancing girls, eaters of fish, destroyers of their kin, love boxes, clothes-line, maids of sin, etc[3].

6. In the similes presented above the courtezans, on account of their specific qualifications, were compared with various people, objects or conceptions. Sanskrit literature uses also for this purpose similes in which the bearer of these qualifications is shifted to the back-ground and emphasis in comparisons is placed primarily on the selected qualifications themselves. Thus, we find similes depicting their unsteadiness, deceitfulness, lack of love, greediness, behaviour towards paramours, etc. as the high-lighted elements of similes.

Unsteadiness, Lack of true love

It is known that courtezans are considered fickle and deceitful ; it is impossible to find real love in them for their paramours, just as no one can find theives free from greed, or modest rogues, or pious story-tellers, or imbeciles full of good qualities, or fools free from vices, or merchants free from deceit, or officials of princes free from corruption, or servants free from their masters[4].

Just as it is unlikely to find whiteness in collyrium, or steadiness in the hearts of monkeys, or straightness in a bow, or softness in a heap of stones, or sweetness in a *nimba*-fruit, or sweet smell in garlic, so it is unlikely to find true love in courtezans[5]. Just as the god of death is not merciful, a sword is not tender, a snake is not delightful, fire is not cool, wicked persons are not kind-hearted, poison is not healthy, impotents have no desire for sexual intercourse, wanton women have no shame, and just as there is no substance in a vision (dream), wealth is never attached to one person (is not steady), godless men are not pious, just so there is no true love in courtezans for their paramours[6].

Lack of love towards impoverished paramours

The unsteadiness of courtezans and lack of true love on their part towards their paramours can be better seen in similes describing the courtezans' behaviour towards impoverished paramours. Love or rather natural or inborn hate of courtezans towards their impoverished paramours is compared with inborn hate of buffaloes towards horses, or ichneumons towards snakes, or cats towards mice[7].

1. Cf. text 257
2. Cf. text 541
3. Cf. text 34
4. Cf. text 463
5. Cf. text 461
6. Cf. texts 462, 464
7. Cf. text 130

Greediness of courtezans

The unsteadiness of courtezans is due to their greediness and their aim to gain money. Therefore, courtezans consider impoverished paramours and not worth a straw. In a simile this uselessness of impoverished paramours for courtezans is compared with the uselessness of disobedient servants for their masters, or uselessness of men with worldly interests for Yogis, or uselessness of lepers for healthy persons, or uselessness of untouchables for Brahmans, or uselessness of sons of female slaves for proud men of good families, or uselessness of beggars for rich bad men[1], while in another simile courtezans are considered to be satisfied with rich-born men, just as Brahmans are considered to be satisfied with gifts, or servants with festivals, or farmers with the sight of clouds, or bad ministers with vices of their princes, or brave men with hundreds of ventures, or hunters with deer, or bards with contributors, or fathers with the first prattle of their sons, or merchants with high profits, or physicians with diseases of others[2].

Wealth of courtezans' paramours, because of the greediness of courtezans, is considered as the most important attribute of paramours and loss of wealth on their part is considered as the end of their love. This can be seen from a simile, which loss of wealth is considered as the end of love on the part of courtezans just as the real battle-ground is considered as the end of a boastful person who talks about himself, or the birth of a bad son is considered as the end the of family, or quarrels are considered as the end of brotherly relations, or Vedic studies are considered as the end of happiness, or the attending of learned meetings is considered as the end for persons who like to talk much, or the offering of vows is considered as the end for a greedy person[3].

The aim of courtezans to gain from their paramours as much money as possible is depicted in a simile according to which the acting of courtezans and the depriving of the wealth of their paramours, which ruins wealthy men, is compared with the ruin brought to the paddy-fields by locusts, or with the calamity brought to bamboo-shoots by *ghuṇa*-insects, or with the damage brought to lotus-lakes by elephants in rutting time, or with the damage brought to flower-gardens by hurricanes or with the damage brought to the orb of the moon by Rāhu, or with the disaster brought to the ocean by the sub-aqueous fire[4].

In order to gain money from their paramours, courtezans sport with rich young men. The satisfaction gained by courtezans from these connections with rich men is compared with the satisfaction gained by ignorant

1. Cf. text 135
2. Cf. text 66
3. Cf. text 134
4. Cf. text 128

people from quarrelling, or by men of fashion from playing with maxims, or by creditors from draining debtors, or by astrologers from outwitting the mob, or by gamblers from gambling with dice, or by the god of death from the existence of living beings, or by rogues from cheating villagers, or by masters from exploiting servants, or by children from amusing themselves with balls.[1]

Courtezans' behaviour

Such behaviour of courtezans towards their paramours is considered disastrous just as service to bad master is considered disastrous to servants, or as bad conduct to kings, or pride to notable persons, or anger to ascetics, or enjoyment to Yogis, or heavy food to suffering persons.[2] Since even a person attached to courtezans is not considered a true lover, just as a crow cannot be considered a bird, or a desert - a place suitable for living, or a bamboo-shoot—a tree, or Rāhu—a planet, or a camel — a vehicle, or a piece of glass — a gem, or a *mṛga* – an elephant, or a servant — a human being[3].

It is also held that contact with courtezans, in the long run does not bring pleasure to men, just as one cannot hope to get shade from clouds, or well-doings from wicked people, or growth of self-respect from begging, or fame from misery, or friendship from knavery, or happiness from servitude, or piety from killing living beings, or wealth from gambling[4].

Therefore, courtezans are considerd as the most condemnable creatures just as fools are considered the blindest creatures, or servants the most unhappy ones, or 'consumption'—the most dangerous bodily suffering, or bad son—the most dangerous mental suffering, or death — the greatest fear, or travelling in foreign lands — the greatest hardship, or senses — the greatest enemy to men, or intercourse with another's wife — the greatest disaster to one's long life[5].

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1. Cf. text 67
2. Cf. text 569
3. Cf. text 465
4. Cf. text 628
5. Cf. texts 610 sqq.

ABBREVIATIONS

(Figures quoted after the abbreviation show where the source is quoted in the body of the paper. Figures followed by an asterisk show where the source is quoted in the footnote)

ADh = Amitagati, *Dharmaparīkṣā*. N. Mironow, Die *Dharmaparīkṣā* des Amitagati. Diss Leipzig 1903 :—
520*, 644*

AEM = *Ausgewaehlte Erzaehlungen aus Hēmacandras Paris'iṣṭaparvan.* Deutsch......von J. Hertel., Leipzig 1908. Sthavirāvalī Carita or Parisiṣṭaparvan, being an appendix of the Triṣaṣṭis'alākā Puruṣa Carita by Hemacandra. Ed. by H. Jacobi, Calcutta 1883-91. Bibl. Ind. 96 :—
33*, 70*, 148*, 505*, 516, 520*, 528*, 559, 560, 569, 578, 710.

AS = Amitagati's *Subhāṣitasaṁdoha,* Sanskrit und Deutsch, herg. von R. Schmidt, Sonderabdruck aus Band LIX und LXI der Z. D. M. G. 1905 und 1907, Leipzig 1908 :—
21,, 58, 157, 259, 315, 502, 520, 585, 586, 589, 591, 592, 607, 619, 622-4, 626, 632, 633, 636-40, 644, 646-9.

BB = Budhasvāmin, *Bṛhat-kathā S'lokasaṁgraha,* texte sanskrit publié pour la premiere fois avec des notes critiques et explicative et accompagné d'une traduction française par Félix Lacôte, Paris, Imprimerie Nationale 1908-1929 :—
429, 543, 548, 561, 652, 653, 665, 731.

BBh = The *Bhojaprabandha* of Ballāla, ed. Kāśīnāth Pāṇḍuraṅg Parab, 2d ed., Bombay 1904 ; ed. Vāsudeva Lakṣmaṇa Paṇaśīkar, 10th ed., Bombay, 1932 :—
120*, 205-7, 232, 269, 270, 275, 605*.

BhC = Bhāsanāṭakacakre *Cārudattam.* A sanskrit drama in four acts attributed to Bhāsa ; critically edited with Introduction, Notes and Translation by C. R. Devadhar. Second Edition : Revised, Poona 1943, Poona Oriental Series No. 65 :—
48, 60, 75, 125, 132, 190, 227, 265, 344*, 493, 494, 549, 550, 711.

BhP = Le *Bhāgavata-Purāṇa*......traduit et publié par M. Eugène Burnouf, Paris 1840-7 :—
8*, 150, 151, 529*.

BhR = *Rasamañjarī* by Bhānu Bhaṭṭa. With the commentaries Vyaṅgyārthakaumudī of Ananta Paṇḍit and Prakāśa of Nāgeśa Bhaṭṭa. Edited by Rāma śāstri Tailanga. Benares 1904. BenSS 21 : 337.

BhŚ = The *Epigrams* attributed to Bhartṛhari. Including the three centuries. For the first time collected and critically edited, with principal variants and an introduction by D. D. Kosambi. Bombay 1948. Siṅghi Jain Series 23 :
29, 76, 91, 120*, 121*, 138*, 148*, 211, 240, 354, 402*, 435, 437*, 514*: 519, 590, 606*, 608*, 611*, 941, 645, 656, 663*.

BhŚN = The *Nītis'ataka*, *Sṛṅgāras'ataka* and *Vairāgyas'ataka* of Bhartṛhari. Edited with Hindi and English translation......by Purohit Gopi Nath. Bombay 1896 :
253. 440, 473*;

BIS = Otto Bŏhtlingk, *Indische Sprueche*, Zweite vermehrte und verbesserte Auflage, St. Petersburg 1870-3 :
579, 580. Cf. SB and fnn.

BS = *Bṛhaspati Sūtra* (Bārhaspatya Arthaśāstram) or the science of politics according to the school of Bṛhaspati. Edited with introduction and English translation by Dr. F. W. Thomas. The Devanagari text prepared from his Edition with introductory remarks and indexes by Pt. Bhagavad Datta. Lahore 1921. PSS 1 :
362, 557*, 654.

C = Cāṇakya:—107*, 459*, 460*, 498*, 523*;

CLT = *Laghucāṇakyam.* Sentenze di Visnugutto figlio di Cianaco il furbo pubblicate sul codice Galaniano (by E. Teza). Estratto dal tomo XVI degli Annali delle Università Toscane. Pisa 1878 :
498*, 534, 593.

CND = *Cāṇakyanītidarpaṇaḥ.* Bhāṣāṭīkā-sahitaḥ. Bhārgava Pustakālaya, Gāyaghāṭa. Benares:
33*,88*,106*,121*, 149, 175, 294, 311, 342,498, 505, 541, 602, 690.

CNS = *Cāṇakay-Nīti-Vyavahāra-Sāra-Saṅgraha.* (Practical, ethical and political maxims of everyday use by Cāṇakya). With a Marathi translation by Govind Sakharam Sardesai. Poona 1940, POS 71 :
107, 338*, 459, 460, 498*, 523*.

CNŚ = *Cāṇakya-nītis'āstra,* in Cāṇakya. Recension de cinq receuils de stances morales. Par Eugène Monseur. Paris 1887 :
588*.

CS' = *Cāṇakya-s'loka*, in Cāṇakya. Recension de cinq receuils de stances morales. Par Eugène Monseur. Paris 1887 :
18, 588*.

CTP = M. W. Carr, *A Collection of Telugu Proverbs* together with some Sanskrit proverbs. Madras-London 1868 :
20, 91*, 108*, 300, 302*, 539, 545*, 732.

CV = *Srī Vṛdhaçāṇākhya*. Prārambhaḥ Mambaīmadhyem Jñānadarapaṇa Chapakhānyāmta Chāpilem. Samvat 1915 :
149*, 175*, 498*, 505*, 541*, 602*, 690*, 732*,

CW = *Ueber 100 Sprueche des Cāṇakya*. A. Weber. Monatsberichte der koen. preussischen Akademie der Wissenschaften zu Berlin 1864, 400-30. (Text, translation, commentary) :
107*, 108*, 371, 459*, 460*, 498*,

DD = The *Das'akumāracarita* of Daṇḍin with four commentaries. Edited with various readings by Nārāyaṇa Godbole. 14th edition. Publ. by Pāṇḍuraṅg Jāvajī. Bombay 1940 :
7*, 321, 451, 490.

DhD = The *Das'arūpa*. A treatise on Hindu dramaturgy by Dhanamjaya. Now first translated from Sanskrit with the text and an introduction and notes by George C. O. Haas. New York 1912. Col. Univ. Indo-Iranian Series 7 :
164, 355.

DK = Dāmodaragupta's *Kuṭṭanīmata*, in KM 3 :
3, 4, 7, 10, 11, 14, 45, 55, 56, 68, 71, 72, 129, 133, 160, 161, 166, 174, 184, 204, 210, 212, 215, 228, 229, 234, 236, 237, 252, 258, 296, 320, 322, 327 328, 331,335,336, 341, 356, 454, 455-58, 466, 470, 471, 481, 512, 515, 625, 666-80, 709, 718-29.

DKB = *Ibid*. Gujrāti Press. Bombay 1924 :
162, 163, 173, 222, 721, 729.

DKD = Daṇḍin's Poetik. *Kāvyādars'a*. Sanskrit und Deutsch. Hersg. von O. Boehtlingk. Leipzig 1890 :
267.

DV = Dakṣa (*Dakṣa Smṛti*) quoted in VR :
581, 582.

GP = *Garuḍapurāṇam*. Edited by Jīvānanda Vidyāsāgara. Culcutta 1890

HA = History of Agaddatta in AEM. See AEM

HK = Hēmavijaya. *S'rīkathāratnākaraḥ*, by S'rīhemavijayagaṇi. MS form Jāmnagar, Paṇḍit S'rāvak Hīrālāl Hamsarāj. 1911 :
1*, 147, 148*, 165, 278, 314, 357, 480, 511, 546, 570, 596, 642, 643, 650. 734.

HKK = *Kāvyakalāpa.* A Sanskrit anthology being a collection of the best 37 smaller poems in the Sanskrit language published by Haridas Hirachand. First Edition. Printed at Ganpal Krishnaji's Press. Bombay 1864 :
148*, 272*, 274*, 577*.

HKS = *Kāvyasaṁgraha.* A Sanskrit anthology being a collection of the best smaller poems in the Sanskrit languege by Dr. John Heaberlin. Calcutta 1847 :
107*, 121*, 272*, 459*, 460*, 498*, 523*.

HM = History of Mūladeva in AEM. See AEM.

HP = *Priyadars'ikā.* A Sanskrit drama by Harṣa. Translated into Englisn by G. K. Narian, A. V. William Jackson and Charles J. Ogden with an introduction and notes by the two latter together with the text in transliteration. New York 1923. Col. Univ. Indo-Iranian Series 10 :
271.

HPP = Hemacandra's *Paris'iṣṭaparvan.* See AEM.
70, 277, Cf. AEM.

HY = Hemacandra's *Yogas'āstra.* Translated into German by E. Windisch in ZDMG 28. Cf. ADh :
520*, 644*.

JBh = Le *Bhāmini-vilāsa* du Pandit Jagannātha. Texte sanscrit avec une traduction et des notes per Abel Bergaigne. Paris 1872. Bibliothèque de l'École des Hautes Études, Sciences Philologiques et Historiques, 9 :
657

JDh = Jyotiris'vara's *Dhūrtasamāgama* in Anthologia Sanscritica glossario instructa. In usum scholarum edidit Christianus Lassen. Bonnae ad Rhenum, 1838 :
544

JM = Jalhaṇa's *Mugdhopades'a* in KM 8 :
30, 31, 35-8, 43, 44, 49, 66, 67, 127, 128, 130, 134, 135, 140-44, 158, 176, 178, 216-21, 461-65, 566, 569, 571-4, 576, 595, 613-8, 628, 629, 688.

KA = The *Alaṁkāraśekhara* of Keśavamiśra. Edited by Paṇḍit S'ivadatta and Kās'īnāth Pāṇḍuraṅg Parab. Bombay, 1895 KML
65*

KAr = *Kauṭilīyam Arthas'āstram.* Revised and edited by Dr. R. Shama Sastry. Mysore 1924. Oriental Library Publications. Sanskrit

Series No. 37/64 :
557*.

KD = Kṣemendra's *Darpadalana* in KM 6 :
124, 276, 474, 475.

KK = Kṣemendra's *Kalāvilāsa* in KM 1 :
51, 52, 192-201, 214, 308, 312, 339, 358, 434, 488, 489, 492, 503, 504, 522, 584, 600, 627.

KM = *Kāvyamālā*. If followed by an arabic figure: A collection of old rare Sanskrit Kāvyas, Nātakas, Champūs, Bhāṇas, Prahasanas, Chandas, Alaṅkāras etc. Edited by Paṇḍit Durgāprasād and Kās'ināth Pāṇḍuraṅg Parab, Bombay. Parts 1-14.
If followed by a Roman figure: Published Pāṇḍuraṅg Jāwaji, Bombay (general Series).

KN = *Kāmandakīyanītisāraḥ*. (The Nītisāra, or the elements of polity by Kāmandaki) with a commentary compiled and edited by Paṇḍita Rāmanārāyaṇa Vidyāratna, Jaganmohana Tarkālaṅkāra and Kāmākhyānātha Tarkabāgīśa. The text edited by Rājendralāla Mitra. Calcutta 1861-4. Bibl. Ind. 4 :
154.

KP = *Kāvyaprakās'a*. A treatise on poetry and retoric by Mammaṭa Āchārya. Edited by S'rīnāthurāma Paṇḍita. Calcutta 1922.
29*, 47, 521, 663.

KPS = Kavibhaṭṭakṛtaḷa's *Padyasaṅgraha* in HKS :
626.

KR = (1) Kalhaṇa's *Rājataraṅgiṇī*, histoire des rois du Kachmīr, tome I; texte sanscrit des six premiers livers et notes, trad. et commentée per M.A. Troyer. Paris 1840. (2) Kalhaṇa's *Rājataraṅgiṇī*, or chronicle of the kings of Kashmir. Edited by M.A. Stein. Vol. I. Sanskrit text with critical notes. Bombay-Leipzig 1892:
117, 183, 213, 231, 257, 447, 449, 472, 476, 491, 511*, 552-6, 630, 660-2.

KṚ = *Kavitāmṛtakūpa*. A cho'ce collection of Sanskrit couplets. With a translation in Bengalee. Calcutta 1828 :
447.

KS = Kṣemendra's *Samayamātṛkā* in KM X :
6, 13, 16, 23, 28, 46, 57, 74, 82-5, 94-100, 118, 119, 136, 139, 145, 146, 156, 171, 172, 177, 186-9, 191, 203, 230, 239, 240, 248-51, 254-6, 266, 279-86, 288-93, 295, 297, 299, 303, 304, 316, 324-6, 329, 330, 332-4, 349, 414, 484-6, 496, 497, 499, 500, 510, 537, 682-6, 692-706.

MBh The *Mahābhārata*, Calcutta 1834-39:
88, 202*, 243, 244, 359*, 370, 372-75, 377-9, 495*, 524*, 529*, 536, 557*, 558, 602*, 651.

Medh = See MS.

MP = *Prabandhacintāmaṇi* of Merutuṅgācārya. Critically edited in the original Sanskrit with variants; supplements or similar prabandhas; corresponding epigraphical records and references in the other works......by Jinavijaya Muni. S'āntiniketan 1933. Siṅghi Jaina Series 1:
605*.

MS = *Manusmṛti* with the Manubhāṣya of Medhātithi (Medh.). Edited with the help of several manuscripts by Mah. Gaṅgānātha Jhā, Calcutta. 1932-9, Bibl. Ind. 256:
417*; 529*; 557*, 563, 564.

MSJ = *Mānavadharmas'āstra*. The Code of Manu. Original Sanskrit text critically edited according to standard Sanskrit commentaries, with critical notes by J. Jolly, London 1887:
563*.

MŚ = The *Sis'upālavadha* of Māgha with the commentary of Mallinātha. Edited by Mah. Paṇḍit Durgāprasād and Paṅḍit S'ivadatta. Eleventh edition, Bombay 1940:
167, 168.

NA = The *Alaṅkāramahodadhi* of Narendraprabhasūri. Ed. by L. B. Gandhi, Baroda 1942 Gaekwar's OS. 45:
29*.

ND = S'rīnīlaratnaśarman's *Dampatīs'ikṣānāmako granthaḥ* Srīrāmapure-Mudrāyantrālaye Mudrita, Haīla. Sana 1840:
77*, 169*, 538*.

NH = The *Hitopades'a* of Nārāyaṇa. Edited with a Sanskrit commentary, translation and notes in English by M. R. Kāle. Fifth edition. Bombay 1924:
9, 88*, 123, 230, 437*, 438, 498*, 598*, 604.

NHJ = *Hitopades'a*. The Sanskrit text, with a grammatical analysis, alphabetically arranged by Francis Johnson. London 1847:
33, 92, 104, 106, 113, 120*, 138, 338, 569, 402, 437*, 438*, 498*, 523*, 598*, 604*, 689.

NHP = *Hitopades'a* by Nārāyaṇa. Edited by Peter Peterson. Bombay 1887. BSS 33:
92*, 104*, 106*, 120*, 371*, 437*, 438, 498*, 598*.

NHS = *Hitopadesas*, id est institutio salutarisk. Textum codd. mass. collatis recensuerunt, interpretationem latinam et annotationes criticas adiecerunt Augustus Guilelmus a Schlegel et Christianus Lassen. Bonnae and Rhenum 1829:
123*, 138*, 245*, 369*, 451*, 519*, 598*, 604*.

NK = *Kāvyasaṅgrahaḥ*. Prācīnapaṇḍitakṛta-katipaya-ṭīkā-sametaḥ. Ed. by Dīnanātha Nyāya-ratna. Calcutta (1869):
148*, 272*, 274*, 577*.

NP = The *Nāradapancharātra*, (Pañcarātra). Ed. by Rev. K. M. Banerjee. Calcutta 1865. Bibl. Ind. 38:
107*, 393*, 402*, 404–407, 417–27, 442, 469, 551.

NPH = *Paṁcaratnam*, in HKS 3:
274*.

NR = *Nitiratnam*, in HKS. 502:
121*.

NSK = *The Neeti Sunkhulun*, or Collection of the Sanskrit S'lokas of enlightened munies, with a translation in English by Maharaj Kalee Krishan Bahadur of Shobabazar. Serampore Press 1831:
148*, 459*, 460*, 498*.

NŚ = *Nītiśāstra*, in Telugu characters in BIS.
126, 529*.

PP = The *Panchatantra*. Text of Pūrṇabhadra. Critical introduction and list of variants by Dr. Johannes Hertel. Cambridge, Mass. 1912. Hos 12:
33*, 87, 92*, 108*, 109, 111*, 116*, 120*, 152, 155, 175*, 245–247, 310, 359, 368, 393, 402*, 430, 431, 437, 482, 508, 514, 516*, 519*, 523*, 526, 597, 601, 606*.

PPS = *Purātanaprabandhasaṅgraha*. A collection of many old prabandhas similar and analogous to the matter in the Prabandhacintāmaṇi by Jinavijaya Muni. Calcutta 1936. Singhi Jaina Series 2:
605*.

PRE = The *Panchatantra* reconstructed. An attempt to establish the lost original Sanskrit text of the most famous of Indian story-collections on the basis of the principal extant versions by Franklin Edgerton, Vol. 1. Text and critical apparatus. New Haven 1924. American Oriental Series 2:
88*, 92*, 120*, 175*, 437*.

PT = The *Panchatantra*. A collection of ancient Hindu tales in its oldest recension, the Kashmirian, entitled Tantrākhyāyikā. The

Original Sanskrit Text, *editio minor*, Reprinted from the critical *editio major* which was made for the Koenigliche Gesellschaft der Wissenschaften zu Goettingen by Dr, Johannes Hertel. Cambridge, Mass. 1915. HOS 15.
79–81, 120*, 287, 305, 306, 323, 437*, 681.

Pts = *Pañcatantra* (*textus simplicior*). Edited with notes by F. Kielhorn (vol. 1); by Dr. G. Buehler (vol. 2–3), Bombay 1891–6 :
33*,87*, 88*, 92*, 108*, 109*, 111*, 114*, 116*, 120*, 121*, 152*, 155*, 170*, 202, 209, 242*, 245*–247*, 310*, 312*, 342*, 343*, 359*, 368, 393*, 402*, 430*, 431*, 437*, 441*, 482*, 514*, 516*, 517, 519*, 523*, 526*, 597*, 601*, 606*, 608*.

PtsK = *Pantschatantrum* (*textus simplicior*) sive quinquepatjitum de moribus Expones. Ex codicibus manuscripts edidit Commentaris Critieis auxit Io. Godofr. Ludov. Kosegarten. Pars prima. Textum Sanscriticum simpliciorem tenens. Bonnae and Rhenum 1848 :
87*, 88*, 92*, 108*, 109*, 111*, 114*, 116*, 121*, 148, 152*, 155*, 170*, 242*, 245*–247*, 310*, 313*, 342*, 359*, 368*, 393*, 402*, 430*, 431*, 441*, 482*, 514*, 516*, 517*–519*, 526*, 597*, 601*, 606*, 608*.

PW = *Prasaṅgābharaṇa* quoted by Weber in ZDMG 19. 332 (BIS)
91*, 437*, 577*.

RB = S'rīvālmīki *Rāmāyaṇa*. Mumbayyaṁ. Seṣaṁ Gopāla Nārāyaṇa Prabhṛti. Maṇḍalasya Mudrāyaṁtre Samāptiṁ nītam 1891 :
88*, 89, 122, 137, 366, 478.

RBh = *Rāmabhadra* in BhS'N. See BhS'N.

RG = *Rāmāyaṇa*. Ed. by A. W. von Schlegel and Gorresio (Kāṇḍa 1-6) (for Gorresio, BIS) :
90, 359*.

RK = The *Kāvyālaṅkāra* of Rudraṭa with the commentary of Namisādhū. Edited by Paṇḍita Durgāprasāda and Kās'īnātha Pāṇḍuraṅga Paraba. Bombay 1886 KM. II. :
159, 340.

RS' = Rāmamaya S'armma's commentary on S'M Cf. S'M.

RS'T Rudraṭa's *Sṛṅgāratilaka* (and Ruyyaka's *Sahṛdayalīlā*) KM. III. With an introduction and notes. Edited by Dr. R. Pischel. Kiel 1886 :
17, 25, 180, 181, 182, 208, 452, 467, 575, 707, 708.

RR = S'rī-Rāmacandra's *Rasikarañjanam* (Rāmacandra's Ergoetzen der Kenner). Sanskrit und Deutsch hersg. von Richard Schmidt.

Stuttgart 1896. K. M 4 (PP 96–148):
5, 12, 15, 22, 26, 27.

RV = Rāmāyaṇa in VR. 350

SA = The *Suvarṇālaṅkaraṇa* of Lalla Dīkṣit. Commentary on S'M. Cf. S'M.

SB = *Subhāṣitārṇava* quoted in BIS:
8*, 19, 24, 33*, 88*, 91*, 110, 121*, 138*, 148*, 211*, 268, 273*, 278*, 310*, 369, 402*, 428*, 432*, 443, 446*, 505*, 514*, 519*, 524, 535, 541*, 568, 596*, 612*, 631, 635, 641*, 656, 730.

SK = (Sūtrakṛtāṅgaṭikā) *S'rīsūyagaḍāṅga-sūtra.* With two commentaries and a Gujarati paraphrase by Sādhuratna Pās'avandra. Bombay 1880:
309*.

S'KD = *S'abdakalpadruma.* By Rādhakāntadev Bahādur. Cal. 1886:
338*, 523*.

SKM = *Sūktimuktāvali* of Bhagadatta Jalhaṇa. Ed. Embar Kṛṣṇamācārya. Baroda 1938. Gaekwar's OS 72.
120*, 138*.

SKSS = Somadeva's *Kathāsaritsāgara.* Die Maerchensammlung des S'rī Somadeva Bhaṭṭa aus Kaschmir. Sanskrit und Deutsch von Dr. Hermann Brockhaus. Leipzig-Paris 1839–63:
2, 61, 69, 78, 153, 223–5, 317–9, 352, 433, 436, 445, 501, 525, 527, 529, 621.

SKSSD = The *Kathāsaritsāgara* of Somadevabhaṭṭa. Edited by Paṇḍit Durgāprasād and Kās'īnāth Pāṇḍuraṅg Parab. Fourth Edition. Bombay 1930:
153*, 352*, 432*, 436*, 501*, 525*.

S'L = *S'aṅkhalikhita* quoted in VR.:
598*.

S'M = S'ūdraka's *Mṛcchakaṭika* or Toy Cart, containing two Commentaries (1) The Suvarṇālaṁkaraṇa of Lalla Dīkṣit and (2) A Vṛtti or Vivṛti by Prithvīdhara and (3) Various readings. Edited by Nārāyaṇa Bālakṛṣṇa Godabole. Bombay 1896. BSS 52:
34. 50, 53, 59, 77, 91, 104*, 105, 169, 226, 235, 264, 309, 344, 345, 346, 432, 441, 509, 513, 538, 547, 606, 609, 655, 712, 713, 714, 715, 733.

SP = Vyāsa's, *Saurapurāṇam.* Edited by Kās'īnātha S'āstrī Lele. Poona 1889. ĀnSS18:
108*, 540.

ŚP = The *Śārṅgadhara Paddhati*. A Sanskrit anthology. Edited by Peter Peterson, Vol. I, Bombay 1888. BSS 37:
91*, 103*, 108*, 138*, 148*, 167*, 301, 311*, 402*, 434*, 545*, 605*, 663*.

SR = *Saptaratnam* in HKS 5 :
148*.

ṢR = *Ṣaḍratnam* in HKS 4 :
272*.

SRBh = *Subhāṣitaratnabhāṇḍāgāra*. Ed. by K. P. Parab. Seventh edition. Revised by V. L. Paṇaśikar. Bombay 1935 :
29*, 76*, 91*, 120*, 121*, 138*, 148*, 310*, 354*, 402*, 437*, 514*, 590*, 606*, 608*, 663*.

SRH = *Sūktiratnahāra* of Sūrya. Ed. by K. Sāmbaśiva Śāstri. Trivandrum 1938. TSS. 141 :
310*, 402*, 590*.

SRK = *Subhāṣitaratnākara*. A collection of witty and epigrammatic sayings in Sanskrit, compiled, edited, with explanatory Notes by Kṛṣṇa Śāstrī Bhāṭavaḍekar. Bombay 1872 :
76*, 91*, 120*, 138*, 211*, 310*, 354,*, 590*, 598*, 606*, 663*, 730*.

SŚ = *Saduktikarṇāmṛta* of Śrīdhardāsa. Ed. by Mah. Paṇḍit Rāmāvatāra Śarmā with a critical introduction by Dr. Hara Dutt Sharma. Lahore 1933. Punjab OS 13:
208*, 441*, 664*.

ŚS = *Śukranītisāraḥ*, Śrīmat Śukrācāryyaviracitaḥ. Śrījīvānanda-vidyāsāgarabhaṭṭācāryyeṇa viracitayā vyākhyayā samalaṅkṛtaḥ. Second edition. Calcutta 1890 :
62, 63, 64, 260, 261, 262, 263, 307, 663.

ŚŚŚ = *Śāntiśataka* in Vs.
260, 261, 262, 263, 307, 663*.

Śto = Der Textus Ornatior der *Śukasaptati*. Kritisch herausgegeben von Richard Schmidt, Abhandlungen der Bayerischen Akademie der Wissenschaften, Phil. Klasse 21. 2. 1898–9 :
33*, 86, 88*, 91*, 101, 102, 350, 598.

ŚTR = Śivarāma Tripāṭhin's *Rasaratnahāra* in KM 6.
54.

Śts = Die *Śukasaptati*, Textus simplicior, herausgegeben von Richard

Schmidt. Leipzig 1893. AKM 10. 1 :
32, 39, 40, 41, 42, 103, 242, 441*, 450*, 719*.

SV = The *Subhāṣitāvali* of Vallabhadeva. Edited by Peter Peterson and Paṇḍit Durgāprasāda. Bombay 1886. BSS 31 :
29*, 32*, 88*, 108*, 138*, 167* 230*, 252*, 310*, 342*, 369*, 417*, 473*, 519*, 566, 651, 656, 679–680.

SV = Die *Vetālapañcaviṁśatikā* in den Recensionen des S'ivadāsa und eines Ungenanntenmit kritischem Commentar. Herausgegeben von Heinrich Uhle. Leipzig. AKM 8. 1. :
8. 33*, 185, 505, 506, 508, 514*, 516, 528, 587–588, 612, 707*.

SVD = The *Vāsavadattā*, a romance by Subandhu. Accompanied by S'ivarāma Tripāṭhin's perpetual gloss, entitled Darpaṇa. Edited by Fitzedward Hall. Calcutta 1859. Bibl. Ind. :
583

UU = Ujjvaladatta's commentary on the *Uṇādisūtras*. Edited by Theodor Aufrecht. Bonn 1859 :
523*.

VA = The *Vāgbhaṭālaṅkāra* of Vāgbhaṭa with the commentary of Siṁhadevagaṇi. Edited by Paṇḍit S'ivadatta and Kāśīnāth Pāṇḍuraṅg Parab. Bombay 1895. KM XLVIII :
65.

VaH = *Vānaryaṣṭakaṁ* in HKS 242 :
148*, 272, 274.

VaN = *Vānarynaṣṭaka* in NSK :
148*, 272*, 274*.

VC br = *Vikrama's adventures* or the thirty-two tales of the throne. A collection of stories about king Vikrama, as told by the thirty-two statuettes that supported his throne. Edited in four different recensions of the Sanskrit original (Vikrama-carita or Siṁhāsana-dvātriṁśata and translated into English with an introduction by Franklin Edgerton. Part 2. Text, in four parallel recensions. Cambridge. Mass. 1926. HOS 27. (brief recension) :
505*, 528*, 605*.

VC jr = Same as VCbr (Jainistic recension) :
121, 450, 523, 605*. 634.

VC mr = Same as VCbr (Metrical recension) :
106*, 530*, 605*.

VC sr = Same as VCbr (Southern recension):
88*, 91*, 93*, 106*. 108*, 111, 112, 114–116, 120, 170, 311, 393*,

402*, 415, 416, 428, 477, 507, 523, 530, 562, 605, 606*, 611.

VDh = *Vāsiṣṭhadharmaśāstram*. Aphorisms on the sacred law of the Āryas, as taught in the school of Vasiṣṭha by Rev. Alois Anton Fuehrer. Poona 1930 BSPS 23 :
557*.

VH = *Vānarāṣṭakaṁ* in HKS 244 :
577*.

VKA = The *Kāvyālaṅkārasutras* of Vāmana. Vāmana's Lehrbuch der Poetik. Zum ersten Male herausgegeben von Dr. Carl Capeller. Jena 1875 :
594.

VKAK = *Kāvyālaṅkārasūtravṛtti* of Vāmana with extracts from Kāmadhenu. Critically edited by Narayan Nathaji Kulkarṇi. Poona 1927 :
458*, 594.

VKN = Vāgbhaṭa, *Kāvyānuśāsana*, quoted in Beitraege zur Indischen Erotik. Das Liebesleben des Sanskritvolkes. Nach Quellen dargestellt von Richard Schmidt. Berlin 1922:
79*, 492*, 686*.

VKS Śrīvātsyāyana *Kāmasūtram*. Yaśodharaviracitayā Jayamaṅgalākhyayā ṭikayā sametam. Edited by Paṇḍit Durgāprasād. Second edition. Bombay 1900.
1, 73, 141*

VM = Viśākhadatta's *Mudrārākṣasa*. With a critical introduction, complete text with English translation, exhaustive Notes, appendices and indices by R. S. Walimbe. Poona :
131, 439, 495, 599.

VN = *Vānarāṣṭaka* in NSK ;
577.

VR = The *Vivāda-ratnākara*. A treatise on Hindu law by Caṇḍeśvara. Edited by Paṇḍit Dīnanātha Vidyālaṅkāra. Calcutta 1886. Bibl. Ind. 103 :
557*.

VS = The *Sāhitya-darpaṇa* by Viśvanātha Kavirāja. The text revised from the edition of the Committee of Public Instruction, by Dr. Rōer. Translated into English by James R. Ballantyne. Calcutta 1851. Bil. Ind. 9 :
179, 348, 468, 545, 717.

VS' = *Śatakāvalī*. Edited by Giriśacandra Vidyāratna. Calcutta 1850.
241*, 435*.

VSm = *Viṣṇusmṛti*. The institutes of Viṣṇu together with extracts from the Sanskrit commentary of Nanda Paṇḍita called Vaijayantī. Edited with critical notes, an anukramaṇikā and indexes of words and mantras by Julius Jolly. Calcutta 1881.
557*.

VT = The *Verses of Vēmana*. Edited and translated by C. Ph. Brown. Madras 1829:
68*, 136*, 139*, 458*, 477*, 481*, 543*, 569*, 593*, 680*.

VV = *Vidyākarasahasrakam*. By Vidyākara Miśra. Ed. Umeṣh Miśra. Allahabad 1942:
91*, 519.

YS = *Yājñyavalkyasmṛti*. With the commentary Mitākṣarā of Vijñāneśvara. Edited by Vāsudeva Lakṣmaṇa Śāstrī Panśikar. Fourth Edition. Bombay 1936.
557, 565.

YSGS = The *Yājñavalkyasmṛti*. With the commentary Bālakrīḍā of Viśvarūpācārya. Edited by Mah. T. Gaṇapati Śāstrī. Trivandrum 1922–4. Tr. SS 74, 81 :
565*.

I—Index of Texts and Quotations

(* after the number indicates that the Text or Quotation is cited in the footnote)

II–Index of Subjects

Additions, Alterations and Corrections

Page	Line				
10	3	*instead of*	bliss...second	*read*	incomparable enjoyment
,,	fn.2	,,	befool	,,	deceive
,,	fn.4	*add*	S'V. 3.10 *after* Compare		
11	10	*delete*	to a particular degree		
,,	11	,,	since...passion		
,,	,,	*instead of*	men's	*read*	their
,,	21	,,	to them	,,	men
12	20	,,	ravish ... ravish	,,	charm ... charm
13	11	,,	magnify and bring	,,	increase and exhibit
,,	fn.6	,,	631-45...different...595	*read*	630-650...differing...507,
14	1-2	*delete*	and causes delight		
,,	2-3	,,	who are personally acquainted with the gist of the matter		
,,	6-7	*instead of*	love of the same	*read*	affection for them
,,	fn.4	,,	S'V	,,	SV.
,,	,,	,,	For different	,,	For various
,,	fn.5	,,	Chapter 9-11	,,	Chapter VIII
15	1	,,	avariciousness	,,	avarice,
16	2	,,	defaults	,,	vices
,,	8	,,	that they	,,	to
,,	29	,,	scolding	,,	nagging
,,	33	,,	courtezans, since lips	,,	courtezans; lips
17	9-10	*instead of*	the behaviour suitable; to them	*read*	suitable behaviour;
,,	11	,,	is gaining	*read*	is to gain
,,	12	,,	different	,,	various
20	fn.1	,,	XIX	,,	XIV
21	1	*delete*	go to		
,,	5	*instead of*	which	,,	that
,,	fn.6	,,	588 (465)	,,	501 (621)
22	13	*delete*	new		
,,	14	*instead of*	quarrelling	,,	quarrels
,,	15	*add*	naive *after* rogues with		
,,	25	*instead of*	that they should rather touch	*read*	to touch rather
,,	fn.3	,,	648	*read*	681
23	16	*delete*	(*trivarga*)		
,,	fn.2	*instead of*	XIX	,,	XIV

Page	Line				
24	3	*delete*	considered to be		
,, ,,	,,	*instead of*	in whose fuel-beauty	*read*	and their beauty is the fuel by which
,,	20–21	,,	awakened through	*read*	aroused by
25 ,,	22	,,	Rich people, who have much money and at the same time are old	*read*	Old people with plenty of money
,, ,,	27	,,	,have relatives	*read*	and relatives
,, ,,	28	,,	family	,,	families
,, ,,	29	*delete*	become learned etc.		
26	3	,,	[219*b* 220*a*]		
,,	13	,,	and only show their faces		
	fn 11	*add*	in BhS	*after*	readings
27	4	*instead of*	taken to be	*read*	deemed a
,,	6	,,	kindhearted	,,	kind
,,	,,	,,	sky	,,	heaven
,,	13	,,	67	,,	97
,,	26	,,	inodorous	,,	odourless
28	7	,,	also causes total emptiness	*read*	is a total blank :
,,	14	,,	the forest	*read*	forest
30	4	,,	not to	,,	to no
,,	19	,,	multiply	,,	increase
31	fn.15	,,	ptsk	,,	ptsK
,,	,, 17	,,	see text 455	,,	quoted as 491
33	6	,,	age, and a strange	,,	one's age, and another man's
,,	18	,,	locust	,,	locusts
,,	30	*delete*	or		
35	2	*instead of*	Draining Men Dry	*read*	Exploiting Men
,,	5	,,	sip...they have faded	,,	suck...they fade
,,	8	,,	limit	,,	end
,,	9	,,	is the end for	,,	is an end to
,,	22	,,	as the	,,	as
,,	24-25	,,	the former to deprive the latter of their money	*read*	courtezans to deprive their paramours of their money
36	4	,,	they	*read*	men
,,	16	,,	like servants to	,,	servants of
,,	25	,,	afterwards	,,	later
37	7	,,	those paramours,	,,	their paramours, by
,,	23	,,	promise	,,	promised
38	9	,,	only gives light	,,	gives light only
,,	13	,,	declaims...money is	,,	recites...is money
,,	14	*delete*	has		
,,	20	,,	themselves		

Page	Line				
38	21	*instead of*	with...of a burnt wood	*read*	on...of burnt woods
,,	fn.13	,,	kāvya kalāpa	*read*	Kāvya Kalāpa
,,	,, ,,	*add*	Cāṇakya-Rājanītiśāstram in Calcutta Oriental Series No. 2 (2. 16) *after* Kāvyasaṁgraha		
39	11	*instead of*	a burnt wood	*read*	burnt woods
40	2	*delete*	have		
,,	3	*instead of*	ceased	,,	cease
,,	12	,,	Particularly courtezans	,,	Courtezans
,,	27	,,	has	,,	is
,,	fn.4	,,	corrupts	,,	corrupt
41	21	*delete*	away		
42	28	*instead of*	have...can	,,	bear...may
43	4	*delete*	it quite		
44	3	*instead of*	different	,,	various
49	fn.3	,,	250	,,	251
50	21	,,	towords	,,	towards
,,	fn.2	,,	50, 355-65	,,	64
64	13	,,	PT.	,,	PT
71	fn.5	,,	354-64	,,	351-64
72	9	,,	BhS	,,	BhS'
,,	fn.8	*add*	quoted also as aphorism 645		
73	,, 2	*instead of*	1317,	*read*	35.58,
,,	,, 11	,,	text 441	,,	texts 441 sqq, 499 sqq, 534 sqq
74	,, 3	,,	; सर्वथा किमपि NHP *after* SV.		
,,	,, ,,	,,	द्रोग्द्रभावं		a fn.7 on द्रोहभावं in Text 371
,,	fn.7	*instead of*	7	*read*	8
76	14	,,	172	,,	272
77	,, 1	,,	*V. l.*	,,	धि°
78	,, 2	,,	;धत्तो	*after*	पत्तो
,,	,, 6	*delete*	यं		
,,	,, 8	*instead of*	PS'	*read*	S'P
79	,, 6	,,	1538 b 1539a, 13. 2226	,,	39. 7b-8a, 1338. 25 and. *delete* PS' 1498
,,	,,	,,	SPH	*read*	SRH
80	5	,,	विचेतनता	,,	विचेतना
81	10	,,	27	,,	28
82	fn.6	,,	वेश्या :	,,	Veśyā ;
82	fn.7	*delete*	373, 380-1, 434		
84	,, 5	*add*	°क्के स्थास्त° ;	*after*	स्वास्त° ;
,,	,, 11	*insted of*	Ptsk	*read*	PtsK

Page	Line				
85	17	*instead of*	BhS	*read*	BhS'
86	fn.12	*add*	VM 176	*after*	शीघ्रेण
87	,, 2	,,	(°थित्र)	,,	°थीत्र
,,	,, 3	,,	°रेखैक PtsK	,,	Pts.
,,	,, 4	,,	; हृतार्थाः	,,	हितार्थाः
,,	,, 5	,,	हृदत्वं नि° S'S	,,	निःपि°
,,	,, 10	*instead of*	कम्त्रुकी	*read*	कम्बुकी
88	,, 1	,,	382	,,	381
89	,, 2	,,	347-8	,,	223-5, 347-58
90	,, 1	*add*	cf.	*after*	1
,,	,, 3	*delete*	in HKSC		
,,	,, 7	*instead of*	56	*read*	59
91	17	,,	ष्टोपि	,,	ष्टोऽपि
,,	28	,,	दुःप्रापः ...(कोपि)	,,	दुःप्रापः ...(कोऽपि)
,,	29	,,	RST	,,	RS'T
,,	fn.1	,,	336-7	,,	336
92	7	,,	प्राह दानतो	,,	प्राणदानतो
,,	20	,,	°शिष्ठाः	,,	°शिष्टाः
,,	fn.4	,,	वञ्चनासु	,,	°वञ्चनासु
,,	,, 6	*delete*	in BhS'N		
93	16	*instead of*	626	*read*	627
,,	24	,,	असत्यं	,,	असत्यः
94	17	,,	KR	,,	KṚ
,,	fn.3	,,	PTaK	,,	PtsK
96	,, 4	,,	1509	,,	38. 64-5
97	2	,,	ND	,,	CND 8
,,	16	*add another fn.* 8 'Also quoted as aphorism' 621 *on the text* 501			
98	11,13,22	*instead of*	SV	*read*	S'V
,,	fn.6,7	,,	AKM	,,	AEM
100	6	,,	SV	,,	S'V
,,	fn.10	,,	AKM	,,	AEM
101	4	,,	BHS	,,	BHS'
102	18	,,	SV	,,	S'V
,,	fn 5	,,	महात्मानाम्	,,	महात्मनाम्
,,	,,	,,	(1253 b-1254 a)	,,	34.73b-74a
,,	,, 18	,,	AKM	,,	AEM.
103	8	,,	nemes	,,	enemies
,,	16	,,	KR	,,	KṚ
,,	fn.1	,,	3174, 3511	,,	75. 49; 85. 12

Page	Line		
104	5	*delete* [5 1363]	
,,	17	*instead of* SM	,, S'M
105	fn.6	,, S'RBh	,, SRBh
108	4	*delete* [6615]	
,,	6	,, [6616]	
,,	fn.1	*instead of* Nïti	*read* Nīti
,,	,,	,, Kautilya's	,, Kauṭilva's
109	5	,, दशवशेसमो	,, दशवेशसमो
,,	fn.9	*add* Also in	*before* YSGS
111	27	*insted of* RST	*read* RS'T
,,	fn.1	,, I. V	,, V. l.
115	,, 8	*add* cf. न गणिकाधूर्तचारिणीतणिकामायाविनीकुहकशीलाविप्लुताभिः सहैकत्र तिष्ठेत् संसर्गेण हि चारित्र्यं दुष्येत् S'L in VR 431. 9-11 *after* festivities	
122	4	*instead* of Texts	*read* text
123	7	,, Dāmodargupta	,, Dāmodaragupta
,,	fn.5	,, 39-41, 617	,, sqq.
126	,, 13	,, 39-41, 470, 496, 418	,, sqq. and Chapter VIII
127	,, 25	*delete* [1142b-1143a]	
129		*add* a fn. on text 657. 'Also quoted in *Rasagaṅgādhara* in KM. XII ; 77. 14, 5	
130	fn.4	*instead of* S'S'	*read* S'S
133	2	*add* On *before* Paramours	
,,	fn. 1	*instead of* 64	*read* 65
134	,,	*add* ; च वित्तहेतोर in SRK *after* प्राहन	
,,	,, 5	,, and SRK *after* 10, 6	
136	14	*instead of* प्रपन्नान्	*read* प्रपन्नाम्
152	2	,, Diss	,, Diss.
,,	9	,, 516,	,, 516*,
,,	,,	*delete* 569	
,,	13	*add* 578*,	*after* 520,
,,	,,	,, 610	,, 607
,,	16	*instead of* Premiere	*read* Première
153	3	,, Tailanga	,, Tailaṅga
,,	9	,, 240	,, 241
,,	10	,, 941	,, 641
,,	14	*delete* 473*	
,,	17	*add* 233,	*before* 579
,,	25	*instead of* Visnugutto	*read* Viṣṇugutto
,,	31	,, 505	,, 505*

Page	Line	
153·	32	*instead of* Cāṇakay *read* Cāṇakya
154	3	*add* 408, *after* 18,
,,	6	*instead of* 302*, *read* 302,
,,	9	*add* 106*, *before* 149*,
·,	,,	,, 411, *after* 175*,
,,	13	*instead of* 371, *read* 361,
,,	15	*add* Bālakṛṣṇa *after* Nārāyaṇa
,,	17	*instead of* 7*, *read* 8*,
·,	26	*add* 351, 353 *after* 341
,,	29	,, 10*,11*,15* *before* 162
,,	,,	*delete* 721
155	3	*instead of* Ganpal *read* Ganpat
,,	7	,, languege *read* language
,,	12	,, Englisn *read* English
,,	,,	,, Narian *read* Nariman
,,	33	*add* 473, *after* 465,
156	7	,, 687, 691, 707*, *after* 627,
,,	20	*instead of* retoric *read* rhetoric
,,	21	,, S'rīnāthurāma *read* S'rīnāthūrāma
,,	,,	*instead of* 1922 *read* 1929
,,	23	,, 626 ,, 659
,,	25	,, *of* livers...per *read* livres...par
,,	27	,, Kashmir *read* Kashmir
,,	29	*add* 382 *after* 257
,,	33	*instead of* 447 *read* 433
,,	36	,, 230 ,, 238
,,	37	,, 297, 299 ,, 297-99
,,	38	,, 414, ,, 448,
157	2	*add* 385-6, 388-92, 396-401, 403*, 409, *after* 377-9,

Page	Line	
157	2	*add* 531-32 *after* 529*,
,,	14	,, 371, 376, 379*, 387, *before* 417*,
,,	24	*instead of* 1942 *read* 1942,
,,	26	,, °pure ,, °rera
,,	32	*add* 365˙, 383*, 412* ; *after* 230
,,	,,	,, 593*, ,, 498*,
,,	35	,, 29*, *before* 33,
,,	,,	,, 88*, *after* 33
,,	,,	,, 123*, ,, 120*,
,,	,,	,, 365, ,, 338,
,,	,,	,, 380, 383×, 393-4, *after* 369,
,,	,,	,, 409*, 412*, ,, 402,
,,	36	,, 593* ,, 523*
,,	,,	,, NHK see NH *add a new line*
,,	,,	,, NHL=Hitopadeśa, London MS quoted in NHS *add after* line 36 394*
,,	39	,, 88*, *before* 92*,
,,	,,	,, 365*, 369*, 393*, 394*, 403*, 409*, 412*, *after* 120*,
,,	,,	*delete* 371*,
,,	,,	*instead of* 438, *read* 438*,
,,	,,	*add* 593*, *after* 498*,
158	1	*instead of* Hitopadesas *read* Hitopadeśas
,,	,,	,, salutarisk *read* salutaris
,,	5	*add* 29*, 88*, *before* 123*,
,,	,,	,, 365*, 383*, 387*, 393*, 394*, 412*, 487, *after* 369*,
,,	,,	*delete* 451*,
,,	,,	*add* 593*, *after* 519*,
,,	8	,, 393*, ,, 274*,

Page	Line	
158	11	*add* 403*, *after* 402*,
,,	21	,, 395, 403*, 567, *after* 126,
,,	,,	*delete* 529*,
,,	24	*instead of* Hos *read* HQS
,,	26	*add* 383, *after* 368,
,,	,,	*instead of* 396 *read* 393*.
,,	,,	*add* 412, *after* 402*,
,,	,,	*delete* 508,
,,	,,	*add* 608*, *after* 606*,
,,	30	*instead of* Singhi *read* Siṅghi
,,	37	*add* 383*, 412*, *after* 175*,
159	6	*instead of* Pañcatantra... simplícior *read* Pañcatantra...simplicior
,,	,,	*add* BSS 1,3,4 *after* 1891-6
,,	9	*instead of* 312, *read* 313,
,,	,,	,, 343*, ,, 343,
,,	10	*add* 383*, *after* 368
,,	,,	,, 412*, ,, 402*,
,,	,,	,, 517, ,, 517-8
,,	,,	,, 523*, ,, 524*,
,,	12	*instead of* °patjitum *read* °partitum
,,	13	,, Expones *read* Exponens
,,	,,	,, °pts *read* °ptis
,,	14	,, commentaris ,, commentariis
,,	,,	,, critieis *read* criticis
,,	17	*add* 383*, *after* 368*
,,	,,	,, 412*, ,, 402*,
,,	25	*instead of* 366, *read* 360, 363
,,	29	*add* 363*, *after* 359*,
,,	34	*instead of* S'M *read* S'M.
,,	38	,, 347, ,, 208,
160	1	*instead of* 1896. K. M. 4 (PP 96-148) *read* 1896. and KM. 4 (pp 96-148)

Page	Line	
160	3	*instead of* 350, *read* 410,
,,	7	*add* 106*, *after* 91*,
,,	8	*instead of* 273*, *read* 273,
,,	,,	*add* 364, *after* 310*,
,,	,,	*instead of* 369, *read* 367,
,,	,,	*add* 403, 413-14, *after* 402*,
,,	,,	*instead of* 446*, *read* 446,
,,	9	*add* 608*, *after* 596*,
,,	,,	*instead of* 656, *read* 658,
,,	13	*delete* 309*
,,	18	*add* 29*, *before* 120*,
,,	22	,, 366, 384, *after* 352,
,,	27	,, 384*, ,, 352*,
,,	,,	*instead of* 432*, *read* 433*,
,,	35	*delete* 91,
161	3	*add* 29*, *before* 91*,
,,	,,	,, 393*, ,, 402*
,,	,,	,, 479, ,, 545*,
,,	11	,, 453*, *after* 437*,
,,	,,	,, 542*, ,, 514*,
,,	12	,, 603*, ,, 590*,
,,	19	,, 29*, *before* 76*,
,,	,,	,, 453, 542, *after* 354*,
,,	29	*instead of* Vs *read* VS'
,,	37	,, sts ,, S'ts
162	2	*add* 88*, *after* 42,
,,	,,	,, 138*, ,, 103,
,,	,,	,, 412*, ,, 242,
,,	6	*instead of* 651, *read* 651*,
,,	,,	,, 656, ,, 656*,
,,	,,	,, 680, ,, 680*,
,,	7	*instead of* SV *read* S'V
,,	10	*add* 310*, 403*, *after* 185,
,,	35	,, 444, ,, 121,
,,	39	*instead of* 93*, 108*, 311, *read* 93, 108, 311*,
,,	,,	*add* 381, *after* 311,
163	4	*instead of* 1930 *read* 1930.
,,	14	,, 594, ,, 594*,
,,	32	,, 557, ,, 598*,
164	9	,, umeṣh ,, umeṣa
,,	15	,, 557, ,, 557*

Page

165 *add in order* अकीर्तेः 608*
,, ,, अदनेरिगिन 680*
,, Col. 1 line 20 *instead of* अन्त...ह्येते
read अन्त...ह्येता
,, ,, ,, ,, 21 अन्नं रमई ,, अन्नं रमइ
,, *add in order* अरक्षिता: 379*,
,, ,, इदमन्यच्च 403*,
166 ,, एवं स्वभावं 379*,
,, ,, कालु गदु 458*
,, Col. 2 line 25 *instead of* 99
read 69
,, ,, ,, ,, 28 ,, 45
read 46
,, *add in order* कुलुकु 136*
167 ,, चेटि किं एदं 494*,
,, Col. 1 line 18 *instead of* 498
read 494

Page

167 *add in order* चेडि मंथारी 300*,
,, ,, तस्मात्सर्वप्रयत्नेन 608*,
,, ,, तुमं 493*,
,, ,, तोत्तु 593*,
,, ,, त्रासुनु 68*,
,, ,, दस दारण 578*,
,, Col. 3 line 20 *instead of* 419
read 429
168 *add in order* न कश्चिद् 379*,
,, ,, न गणिका° 598*,
,, ,, नादेमैन 477*,
,, Col. 2 line 30 *instead of* निर्धनत्वं
read निर्धनं
,, ,, 3 ,, 25 ,, °निवेशाश्च
read °निवासाश्च

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